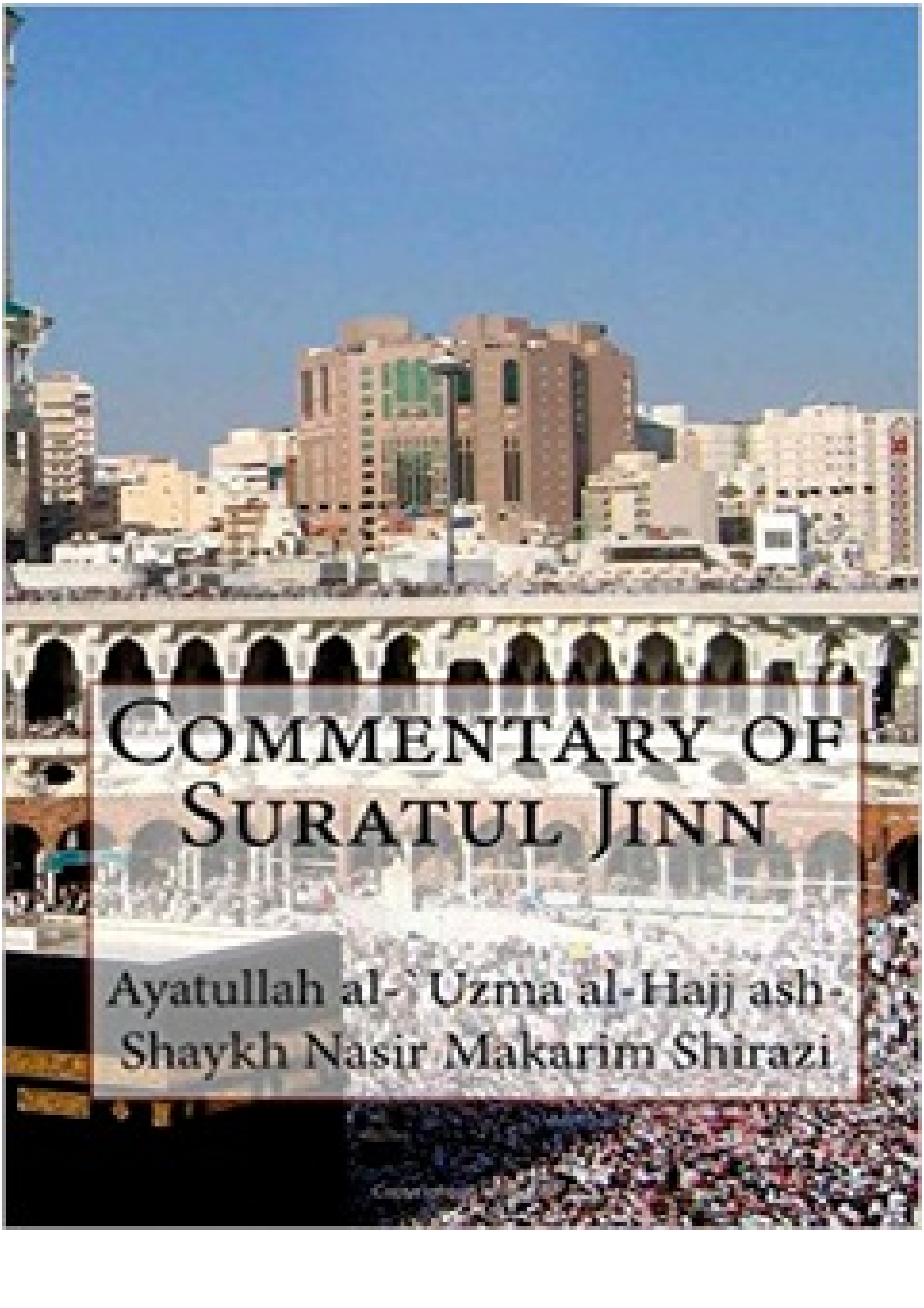

Commentary of
Suratul Jinn
Ayatullah al-`Uzma al-Hajj ash-
Shaykh Nasir Makarim Shirazi

بسم الله الرحمن الرحيم

Commentary of Suratul Jinn

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point

Written by a Group of Muslim Scholars Under the Supervision of: Ayatullah al-`Uzma al-Hajj ash-Shaikh Nasir Makarim ShiraziIn this book, the authors explain in detail the meaning, merits and traditions related to Suratul Jinn. Among other things they discuss the presence of believing and non-believing jinns and their belief in Prophet .Mohammad (S) and the Day of Judgment

Biography of the Author

point

The eminent scholar, Ayatullah al-`Uzma al-Hajj ash-Shaykh Nasir Makarim Shirazi was born in the year ۱۳۴۵ AH (۱۹۲۴ CE) in the city of Shiraz, Iran to a religious family who were well known for their great level of spirituality and noble ethical traits. His Eminence finished his elementary school studies in Shiraz and due to his eagerness to learn, his powerful memorizing capabilities and other great talents, he was regarded as one of the extraordinary students from amongst his fellow classmates and

because of this, was able to complete two years of studies in one year!

The conditions that existed in Iran in those days obligated this young man – who possessed such a talent and great aptitude to choose the path of University studies to increase his knowledge and attain the higher (material) levels of secular studies. However through the hand of fate and the blessings of the Maintainer of the Universe and his own

internal desires, this young man developed an attraction to becoming better acquainted and delve deep into the genuine teachings of Islam, especially since after the spring of ۱۳۴۸ AH (۱۹۳۷ CE) (just after he finished his primary school), the Islamic Seminaries went thru a major transformation and had taken on a completely new .form

His Studies

His Eminence started his formal Islamic studies at the age of ۱۴ in Madressah Agha Babakhan Shirazi and within a short period of time, was able to complete the introductory studies such as Sarf, Nahw, Mantiq, Bayan, and Badi`, which were all .needed to advance to the next level of Islamic studies

After completing these sciences, he turned his attention towards the fields of Fiqh (Jurisprudence) and Usul al-Fiqh (Principles of Jurisprudence) and again, due to the exceptional capabilities that he possessed, was able to finish studying the complete levels of introductory and both the levels of the intermediate Islamic studies in approximately four years (something that normally takes ۱۲ to ۱۵ years)! During this time, a group of students from the Islamic Seminary in Shiraz were also benefiting .from the classes that he himself was teaching

The positive criticisms and personal opinions of His Eminence on the classes being held in Qum and in relation to the need for including extra information within the books that were being taught in the various Theological Seminaries, definitely played a role in the bright future that awaited him. While in religious gatherings in this city, his capabilities, genius, meticulous and deep

thought were witnessed by others and because of this, no one was able to deny his .God-given talents

Whereas this brilliant star was only a mere ۱۸ years old, however through his deep penetrating knowledge and the flowing pen, he was able to write a commentary on the book Kifayatul Usul (one of the major books of `Ilmul Usul that must be studied in the Theological Seminary), in which he was able to bring to light the ambiguous issues mentioned in this traditional book. At the age of ۱۸, he formally entered into the Theological Seminary of Qum and for the next five years, was present in the religious gatherings and classes of some of the greatest teachers of those days, such as Ayatullah al-`Uzma al-Hajj as-Sayyid Muhammad Husayn Burujerdi and other great .(personalities (may Allah be pleased with them all

In order for His Eminence to become better acquainted with the great scholars, their ideas and thoughts who were studying and teaching in one of the greatest Theological Seminaries of the Shi`a, in the year ۱۳۶۹ AH (۱۹۵۰ CE), he made his way to the Hawza `Ilmiyyah of Najaf al-Ashraf in `Iraq. It was here that he was able to take part in the classes of some of the greatest teachers such as: Ayatullah al-`Uzma al-Hajj as-Sayyid Muhsin al-Hakim, Ayatullah al-`Uzma al-Hajj as-Sayyid Abul Qasim al-Khu'i and Ayatullah al-`Uzma al-Hajj `Abdul Hadi ash-Shirazi and other great .(teachers (may Allah sanctify their spirits

At the age of ۲۴, His Eminence was granted complete

Ijtihad from two of the great scholars of Najaf al-Ashraf. In addition, Ayatullah al-`Uzma al-Hajj as-Sayyid Muhsin al-Hakim even wrote a short, but comprehensive letter of commendation for His Eminence's notes on the lessons of Fiqh (The Book of .(Taharah

His thirst for acquiring and gaining more knowledge continued with the great teachers in Najaf al-Ashraf. However, since he did not have the means to survive and continue his studies in this holy city, he was forced to return back to Iran in the year ١٣٧٠ AH (١٩٥١ CE) and make his way back to the holy city of Qum which was now the centre of gathering religious scholars. Once again, he joined the circle of scholars who later on, .had a profound impact on his life

After returning to Iran, Ayatullah Nasir Makarim Shirazi began teaching the intermediate and higher level of studies (Kharij) in Usul al-Fiqh and Fiqh. It is now close to ٢٨ years that he has been teaching these classes in the Theological Seminary which have been warmly accepted and appreciated by a large number of students. In addition, after teaching a large number of the important books of Fiqh, he went on to write summaries and notes of these great works. At present the classes of Kharij of Usul of this great personality are one of the most popular classes in the Hawza `Ilmiyyah of the Shi`a and there are close to ٢,٠٠٠ of the most dedicated and dynamic students who take part and benefit from his

!lectures

From the beginning of his studies, he was habituated in writing books in various fields of Islamic studies such as Theology, Islamic Awareness and the issue of Wilayah (of the Ahlul Bait). Moving ahead, he started to write on the Exegesis of the Qur'an, Fiqh and Usul al-Fiqh and is currently known and recognized as one of the greatest writers .in the Muslim world

Political Activities

His Eminence was also very active in the early days that culminated in the Islamic Revolution of Iran and it is because of this fact that he was thrown in the despotic ruler's jail many times. In addition, he was even exiled on three separate occasions to three different cities - Chanharat, Mahabad and Anarak. However after the Revolution, he was appointed to the first council of Representatives and played a .pivotal role in writing the first constitution

The Religious Help and Support

point

Ayatullah Nasir Makarim Shirazi has been quite active in various fields of teaching and guiding the up-and-coming scholars in the Theological Seminary of Qum, and has :embarked on various projects and endeavours, of which we mention just a few

Religious Publications Centre for the Shi`a .١

From some time back, His Eminence felt the need for the Hawza `Ilmiyyah of Qum to have a general publication organization which would be able to defend the Shi`a from the works that were being published, by those wishing to mislead the people – .unfortunately whose number is great

In addition, this is also something that the Muslims expected from such a great Islamic University such as the Hawza `Ilmiyyah, and thus people

from different strata of the community starting from the great Mara`ja Taqlid of the Hawza and others also put forward this request that without doubt, a magazine should be published that would be able to answer the religious enquiries of the youth and give them the answers that they were looking for. In addition, such a publication would be able to fight against the books and magazines that were coming out aiming .to mislead the people

Due to the fact that at that time, there were some minds (within the Theological Seminary) that were not ready to accept such a publication, thus, His Eminence sought out serious and original-writing scholars to place the heavy responsibility on their shoulders of producing such a publication. In this regard, His Eminence, along with a group of other scholars and the assistance of the leaders of the Hawza `Ilmiyyah of Qum and the financial support of well wishers, launched the magazine, ."“Maktab-e-Islam

This magazine was definitely something which was unparalleled in the Shi`a world and maybe from the point of view of its range of circulation - amongst the various religious magazines being published at that time - was the number one magazine across the entire Muslim world. This magazine brought a fresh new path of direction .to the great students and thinkers of the Hawzah

At present, this publication has been going on strong for over ٣٩ years - offering its valuable services to the Muslim world and the Shi`a communities and has found a

special spot within the hearts of the youth, the university students, teachers and other noble personalities and it is through this publication that the light of Islam and .Tashayya` has been spread from its focal point (Qum) to the entire world

Organizing Gatherings to Offer Lessons in Theology and other Religious Teachings .٢

His Eminence felt that the books that had been written in the field of Islamic Theology were not sufficient, nor were they, with the passing of time, able to answer the questions that were being raised. In addition, these books were also not adequate in addressing the needs of the current era. The traditional books of theology were written centuries ago where the questions that the materialists of today bring up were not mentioned. Also, the traditional books written in the past did not discuss the various world religions who were hoping to impose their values on the world. In addition, the older books brought up issues like those in relation to the Asha`ris and Mu`tazili and others such as these which today discussions on beliefs such as these .'are no longer applicable as discussions since these were 'seasonal

It is because of this fact that His Eminence, relying upon his literary talent and exceptional abilities, was able to present the Theological Islamic beliefs and the five Principles of Religion in an unparalleled way! It is through organizing the theological discussions that hundreds of people were attending that these gatherings were made aware of these issues at hand and through these gatherings, a compact and concise .book was compiled and published

Islamic Council to Protect the Youth .٣

His

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Eminence gave unparalleled lessons on Theology and other lessons and discussions in which his students have been educated in eight different subjects from amongst the different schools of thought throughout the world. It is through these classes that those being trained would be able to discuss and have debates with others, who are busy propagating other beliefs and schools of thought and would also be able to write books concerning their beliefs – they would also be equipped to answer any questions .or issues that they put forth

Within a short period of time, these religious gatherings were able to produce students – each one of which was firmly grounded and specialized in a particular field of study and even today, a group of active youth who are well known authors within the Hawza `Ilmiyyah, are busy studying with. As well, in order to save our dear youth from the clutches of corruption, His Eminence formed an organization called the Educational Assembly for Protection of the Younger Generation. One of the outcomes of this assembly is the publication of material that would be attractive to the youth, .and his office made them available to the youth very promptly

Struggles Against Deviant Thoughts .۴

On one of his trips to the city of Shiraz, His Eminence came face to face with one of the Sufi groups in this city. A group of people in Shiraz requested him to write a book that would outline the principles of these Sufis – one that would explain their beliefs in a

polite and respectful manner. His Eminence, by making use of the resources available to him, sat down to write this book in the year ۱۹۵۳ CE which outlined their beliefs and thoughts, and he named it "The Manifestation of Truth."

The method in which he wrote this book caught the attention of the late Ayatullah al-`Uzma Burujerdi (may Allah be pleased with him) and after requesting His Eminence to see him, he congratulated the author for his valuable efforts. In relation to this book, Ayatullah al-`Uzma Burujerdi (may Allah be pleased with him) wrote the following commendation, "I have gone through this book in my spare time and did not find even the smallest of weak points in it. May Allah reward you for your troubles."

۵. Establishing Organizations and Centres of Learning

In these regards, His Eminence had made the intention of establishing such organizations in the same number of Ma`sumin (peace be upon all of them) that we have (۱۴) and with the praise of Allah up until now, he has been successful in establishing four such important schools within the Theological Seminary of Qum and two religious organizations for the welfare of the students who are living in the city of Mashad.

۶. Writings

The number of publications of His Eminence currently lies at approximately ۱۳۰ volumes of books which have all been printed - some of which have been reprinted more than ۳۰ times! Some of these have even been translated into more than ۱۰ living languages of the world and have been published in various parts of

.the world

The commentary of the Qur'an authored by him, Tafsir-e-Namuna (The Ideal Commentary) has been translated into many languages, including `Arabic (al-Amthal Fi Tafsir al-Qur'an), and can be found in many homes. In addition to this commentary, he has also authored a thematic commentary of the Qur'an entitled Payam-e-Qur'an (The Message of the Qur'an) which has opened up a new chapter in the field of .exegesis of the Noble Qur'an

In addition, the books he has written on the theological beliefs have been a place where others can seek refuge from the assault of books written with false beliefs in .them

Of the books of Fiqh that he has written, we mention a few: Anwar al-Fuqahah, al-Qawa`idul Fiqhiyyah, Anwar al-Usul and the notes and commentaries on the .complete text of `Urwatul Wuthqa which has been printed many times over

His practical guide for Muslims (Tawdhihul Masail) has also been printed many times .and has also been translated into `Arabic, Urdu, Turkish, Azari and English

A complete list of other publications of this great scholar which have been translated into English and are available is as follows. Most of these can be read on his website at .[www.makaremshirazi.org [۱۱

Ethical Discources [۴۰ Lectures on Ethics and Morality] - volume ۱, ۲ ۳ translated by .۱ Saleem Bhimji -published by the World Federation of KSIMC [www.world-

[[federation.org [۱۲

۲ . Khums: The Islamic Tax translated by Saleem Bhimji - published by the Islamic Humanitarian Service [www.al-haqq.com [۱۳]]

۳ . Lessons in Islamic Beliefs - Tawhid, 'Adalah, Nubuwwah, Imamah, and Ma'ad translated by Laleh Bakhtiyar

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[[published by Ansariyan Publications [www.ansariyan.org [۱۴ –

۴. Life Under the Grace of Ethics translated by Monir Shafiei – published by the Office of Ayatullah Makarim Shirazi [www.makaremshirazi.org [۱۱]]

۵. Message of the Qur'an – A Thematic Exegesis of the Noble Qur'an volume ۱ of ۱۰ translated by Saleem Bhimji – published by the World Federation of KSIMC [www.world-federation.org [۱۲]]]

۶. One Hundred and Eighty Questions – volumes ۱, ۲ ۳ translated by Shahnawaz Mahdawi – published by the World Federation of KSIMC [www.world-federation.org [۱۲]]]

۷. One Hundred and Fifty Lessons for Life translated by the office of Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi – published by Ansariyan Publications [www.ansariyan.org [۱۴]]]

۸. Our Beliefs translated by the office of Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi – published by the Office of Ayatullah Makarim Shirazi [www.makaremshirazi.org [۱۱]]]

۹. Philosophy of Islamic Rulings written in co-operation with Ayatullah Ja'far Subhani Translated by Sayyid Athar Rizvi – published by Ansariyan Publications [www.ansariyan.org [۱۴]]]

۱۰. Summary of the Islamic Rulings translated by 'Ali Abdul Rasheed – published by the Office of Ayatullah Makarim Shirazi [www.makaremshirazi.org [۱۱]]

۱۱. Tafsir of the Noble Qur'an – Suratul Jinn translated by Saleem Bhimji – published by the Islamic Humanitarian Service and the World Federation of KSIMC [www.al-haqq.com [۱۳]] [www.world-federation.org [۱۲]]

۱۲. The tradition of Ghadir – The Expressive Evidence for Imamate translated by the office of Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi – published by the Office of Ayatullah Makarim Shirazi [www.makaremshirazi.org [۱۱]]

The Noble Qur'an – Translation and Commentary – volume ۱ – ۴ translated by .۱۳
Mansoor Amini – published by the

[١١] Office of Ayatullah Makarim Shirazi [www.makaremshirazi.org]]

١۴. The Islamic Laws translated by the office of Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi - published by the Office of Ayatullah Makarim Shirazi [١١] [www.makaremshirazi.org]]

Arabic Text of Suratul Jinn

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا {١}

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {٢}

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا {٣}

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا {۴}

وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا {۵}

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا {۶}

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا {٧}

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا {٨}

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا {٩}

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا {١٠}

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا {١١}

وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا {١٢}

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {١٣}

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا {١۴}

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا {١۵}

وَأَنْ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا {١۶}

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا {١٧}

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا {١٨}

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا {١٩}

قُلْ إِنَّمَا أَدْعُو رَبِّی وَلَا أُشْرِكُ بِهِ أَحَدًا {٢٠}

قُلْ إِنِّی لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا {٢١}

قُلْ إِنِّی لَنْ يُجِيرَنِی مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ

مِنْ دُونِهِ مُلْتَحَدًا {٢٢}

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا {٢٣}

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا {٢٤}

قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا {٢٥}

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا {٢٦}

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {٢٧}

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا {٢٨}

Contents of Suratul Jinn

Suratul Jinn was revealed in the blessed city of Makkah al-Mukarramah and contains twenty eight Ayat (verses). Just as its name indicates, this Surah contains a discussion concerning the unseen creation of Allah (Glorified and Exalted is He) known as the Jinn.

The discourse, amongst other topics, covers the Jinns' belief in the Prophet of Islam (blessings of Allah be upon him and his progeny) and their humility and humbleness in relation to the Holy Qur'an.

Their belief and firm conviction on the Day of Resurrection, and that among them there can be found both believers and disbelievers, is also covered in this Surah. These discussions are covered in nineteen of the twenty eight verses of the Surah and not only refute and negate much of the uncertainty and hearsay that has been disseminated about the Jinn, but also amends and rectifies them.

The second section of this Surah contains a subtle allusion regarding the belief in the Oneness of Allah (Glorified and Exalted is He) and the Resurrection Day.

In the final section of this

Surah, there is a discussion concerning the Knowledge of the Unseen (`Ilmul Ghaib) of which not a single soul has knowledge about - except Allah (Glorified and Exalted is He) and those individuals whom He decides to inform about these matters.

Merits of Reciting Suratul Jinn

رُوِیَ عَنِ النَّبِیِّ (صَلَّی اللَّهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ): مَنْ قَرَأَ هذِهِ السُّورَهَ کانَ لَهُ الأَجْرَ بِعَدَدِ کُلِّ جَنِّی وَ شَیْطانِ صَدَّقَ بِمُحَمَّدٍ (صَلَّی اللَّهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ) وَکَذَّبَ بِهِ عِتْقَ رَقَبَهٍ

It has been narrated from the Prophet (prayers of Allah be upon him and his family) that: "He who recites this Surah (Suratul Jinn) will be given the reward of freeing (from slavery) as many Jinn and Devils that both believed in and belied Muhammad (blessings of Allah be upon him and his progeny)."(1)

رُوِیَ عَنِ الصَّدُوقِ (رِضْوانُ اللَّهِ عَلَیْهِ) بِإِسْنادِهِ عَنْ حَنّانِ بْنِ سَدِیرٍ عَنْ أَبِی عَبْدِ اللَّهِ (عَلَیْهِ السَّلامُ) قالَ: مَنْ أَکْثَرَ قِرائَهَ { قُلْ أُوْحِی إِلَیَّ } لَمْ یَصِبْهُ فِی الْحَیاهِ الدُنْیا شَیْءٌ مِنْ اَعْیُنِ الْجِنِّ وَ لا نَفْثِهِمْ وَ لا سِحْرِهِمْ وَ لا مِنْ کَیْدِهِمْ وَ کانَ مَعَ رَسُولِ اللَّهِ (صَلَّی اللَّهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ) فَیَقُولُ: یا رَبِّ لا أُرِیدُ بِهِ بَدَلاً وَ لا أُرِیدُ أَنْ اَبْغِیَ عَنْهُ حِوَلاً.

It has been related from (ash-Shaikh) as-Saduq (may Allah be pleased with him) by his own chain of narrators from Hannan ibn Sadir from Abi `Abdillah (Imam Ja`far ibn Muhammad as-Sadiq (peace be upon him)) that he (the Imam) said:

"Whosoever recites Suratul Jinn will never be touched by the evil eye, magic, witchcraft or the evil

1- Tafsir Majma` Al-Bayan, Volume ١٠, Page ٣۶۵.

plots of the Jinn while in this world, and that person will be in the company of Muhammad (blessings of Allah be upon him and his progeny) and will beseech the Almighty by saying, 'O' Allah! I do not want anyone besides him!' nor will this person (ever be pleased with anyone else."(١)

However, the benefits that can be attained are not limited to simply the recitation of this Surah, rather the reading is simply the introduction to understanding its contents, .and thus acting upon it is also necessary if we are to benefit from its recitation

Occasion of Revelation of Suratul Jinn

Suratul Jinn was revealed in Makkah after Suratul A`raf and before the revelation of Surah Yasin and is the fortieth Surah to be revealed to Prophet Muhammad (prayers of Allah be upon him and his family). This Surah is the seventy-second Surah in the .present compilation of the Qur'an and contains twenty-eight verses

According to scholars, a total of ١,٠٢۴ verses were revealed before this Surah, and ۵۴۴٧ .verses appear before this Surah in the present compilation of the Qur'an

This Surah contains ٢٨۵ words, or as some scholars have stated, ٢٣۵ words. The number of letters in the Surah is also debatable. Some scholars say that there are ٨٧٠, .while others state that there are ٧۵٩

In the explanation of Ayat ۲۹ to ۳۲ of Suratul Ahqaf, various incidents of revelation which were related to that Surah have been narrated, which are the same as that which have been mentioned for this Surah. This denotes

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.Tafsir Al-Burhan, Volume ۴, Page ۳۹۰ -۱

that both of these Surahs are related to one particular event. We will take a brief look at these three ayat.

:The verses of Suratul Ahqaf (۴۶) that discuss the Jinn are the following

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ {۲۹} قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ {۳۰} يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ {۳۱}

And when We turned a party of the Jinn towards you (Muhammad) to listen to the" Qur'an, then when they attended (a Qur'anic recitation) they said to each other, "Be silent," and when it was over, they turned back to their people in warning and said, "Our people, indeed we have listened to the recitation of a Book revealed after Musa.

It confirms the Books revealed before and guides to the Truth and the Right Path. O' our people! Respond favourably to the one (Muhammad) who invites people to Allah and believe in Him. He will forgive your sins and rescue you from the painful torment." ((۱)

۱. The Prophet Muhammad (prayers of Allah be upon him and his family) was traveling from Makkah to the `Ikadh market in Taif so as to invite the throngs of people who used to flock there into the fold of Islam. However at this gathering, none of those present accepted his invitation.

On his way back,

۱- Suratul Ahqaf (۴۶), Verse ۳۹-۴۱.

the Prophet (prayers of Allah be upon him and his family) reached a place which was referred to as the Valley of the Jinn. He stayed there for the evening and was absorbed in the recitation of the Holy Qur'an. A group of Jinn, who were present and listening to him, immediately accepted the faith of Islam. After this, they returned to their own group to spread and propagate the teachings which they had accepted.(١)

٢. Ibn `Abbas (may Allah be pleased with him) relates that, “The Prophet (prayers of Allah be upon him and his family) was busy in the recitation of Salat al-Fajr in which he was reading (a Surah) of the Holy Qur'an.

A group of the Jinn who were investigating into why their flow of information which they used to receive from the Heavens had been stopped, happened to hear Muhammad (prayers of Allah be upon him and his family) reciting the Qur'an. They said to each other, 'The reason for the halt in the transmission of information from the Heavens is because of this.' They returned to their group and proceeded to invite them into the religion of Islam.(٢)

٣. After the death of Abu Talib (may Allah be pleased with him), the responsibilities that rested on the shoulders of the Prophet of Allah (prayers of Allah be upon him and his family) became much more difficult and thus he proceeded to go towards the area of the `Arabian Peninsula known as Taif in hopes of finding

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١- Tafsir `Ali ibn Ibrahim according to the narration (summarized) from the Tafsir Nur ath-Thaqalain, Volume ٥, Page ١٩.

٢- Sahih Al-Bukhari, Sahih Al-Muslim and the Musnad of Ahmad ibn Hanbal, according to the (summarized) narration from In the Shade of the Qur’an, Volume ٧, Page ٤٢٩.

.some helpers

The noble people of Taif severely belied him and threw so many rocks at the Prophet (prayers of Allah be upon him and his family) that blood was gushing forth from his !entire body - even from the blessed feet of the Prophet

Tired and troubled, he stopped near a garden. At that place, he came across a servant of the owner of the garden whose name was `Adas. This slave accepted the teachings of Islam and after this, the Prophet (prayers of Allah be upon him and his .family) continued on his journey back home to Makkah

During that night, he arrived near a forest of trees and while busy in Salat, a group of Jinn from the area of Nasibain or Yemen who happened to be passing by that area heard the recitation of the Qur'an of the Prophet (prayers of Allah be upon him and his (family) in his Salat al-Fajr and accepted the teachings of Islam right there.(۱)

The same information has been narrated from a group of Commentators of the Qur'an in regards to the revelation of Suratul Jinn, however there are also other occasions of revelation in regards to this Surah which differ from what has just been .mentioned

One such narration is from `Abdullah ibn Mas`ud (may Allah be pleased with him) when he asked a group of companions, 'Were any of you companions with the Prophet (prayers of Allah be upon him and his family) on the evening when the event with the Jinn

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۱- Tafsir Majma` Al-Bayan, Volume ۹, Page ۹۲; History of Ibn Hisham, Volume ۲, Page

.(۶۲ and ۶۳ (Summarized

'?took place

They replied that none of them were there when this occurrence happened. They continued by saying that on that evening, they did not find the Prophet (prayers of Allah be upon him and his family) anywhere in the city of Makkah and however much .they searched, they found no trace of him

Upon not being able to locate him, they were extremely worried that maybe the Prophet (prayers of Allah be upon him and his family) had been killed. They continued searching all the areas of Makkah when all of a sudden they saw him coming towards .them from the direction of the Cave of Hira

They addressed the Prophet (prayers of Allah be upon him and his family) saying, "Where were you O' Messenger of Allah? We have been worried about you, and ".because of this, last night was one of the worst nights of our lives

The Prophet (prayers of Allah be upon him and his family) replied, "Last night, an invitation from the Jinn came to me and thus, I went to where they live so to be able (to recite the Qur'an to them."(١

Commentary of Suratul Jinn

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Commentary of Verse ١

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Say (O' Muhammad to the people), 'It has been revealed to me (from Allah) that a" group from amongst the Jinn has listened (to the recitation of the Qur'an) and (upon returning back to the other Jinn) told them (the other Jinn), 'Verily we heard an

”".amazing recital

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We

p: ١٩

.Tafsir Majma` Al-Bayan, Volume ١٠, Page ٣۶٨ -١

!have heard an amazing recital

In the first verse of this Surah, it is mentioned that: “Say (O' Muhammad): It has been revealed to me that a party of Jinn has listened (to the recitation) of the Qur'an and (has told (their people), 'Verily we have heard an amazing recital.'”(١)

The phrase 'it has been revealed to me' shows that the Prophet (prayers of Allah be upon him and his family) himself did not see the Jinn – rather, he was informed of .them listening to the Qur'an through Divine Revelation

This verse also clearly shows that the Jinn possess intelligence, discernment, understanding and comprehension. We can also defer that they too have a .responsibility and accountability towards their Creator

Not only do they understand and comprehend speech and various languages and are able to discern between discourse that is a miracle and that which is not, but they also realize their own responsibility in propagation and spreading the Truth and thus, are .addressed in the Qur'an

The hidden traits of these living creatures (the Jinn) are only discernable from this verse of the Qur'an. These creations also have other characteristics, which by the power of Allah (Glorified and Exalted is He), we will explain at the end of the discussion .of this Surah

The Jinn had a right to regard the Qur'an as a miracle since the sound and style of the Qur'an – not to mention the effect and power that it has that attracts the listener – is .something that is indescribable

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١- The word نفر, according to a group of experts in `Arabic Language and Commentary refers to a group of ٣ to ٩ individuals.

The contents and power (of this heavenly word) of transformation is something that is also remarkable, and the fact that the one who brought it was one who had not formally studied during his entire life and was one who lived amongst the Illiterates is .also something to ponder upon

It is a speech that both in its apparent readings and its hidden meanings, is completely different than any other speech, and because of this, the Jinn held firm to the belief of .the miraculous nature of the Qur'an

Commentary of Verse ۲

يَهْدِى إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

This Qur'an which we heard) guides (people) to the right path, so then we have)“ believed in it and we shall never join in worship anyone or anything with our Lord ”.((Allah

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The first thing that the Jinn said was that this Qur'an was a book that guides to the right way, therefore, they believed in its contents and said they shall never join (in .worship) with their Lord, any other gods

or 'the right path' is one that has a vast, 'الرشـــد' The meaning of the word comprehensive meaning that conveys any path that one goes upon that is completely pure and clean (of spiritual impurities). It is a path which is also free of all turns and bends; one that is obvious and manifest that would lead the wayfarer on the path to

.complete and absolute satisfaction

After this phrase, the Jinn had other things to say to their community which the Qur'an mentions in

p: ۲۱

which is used for 'أَنَّ' the following ١٢ verses, each starting with the 'Arabic pronoun (emphasis.(١)

Commentary of Verse ٣

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

And verily He (Our Lord - Allah) glory be to Him has not taken a consort or a son (for“ ”.(Himself

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After expressing their complete belief in Allah (Glorified and Exalted is He) and negating all forms of polytheism, the Jinn continued their speech by declaring the .(characteristics of Allah (Glorified and Exalted is He

They said that He - exalted be the majesty of the Lord (from comparing Him and His creations and from all sorts of defects and faults) has never taken a .companion/spouse, or a son

has many meanings including: greatness, force, unquestionability, 'جَدُّ' The word .share, portion or something that is new, among other meanings

However, its original root meaning, as Raghib in his book al-Mufradat mentions is that

of being cut off, since any creation that has any sort of greatness or majesty is always independent of any other thing. In this verse, this word has come in the meaning of greatness; however as for the other meanings of this word, we can also apply them .to this verse

because of the great station 'جَدٌّ' In `Arabic, the grandfather is also referred to as .(amongst the family members) that he holds or due to his age

Some of the commentators of the Qur'an have mentioned a much more finite and restricted meaning of this word and have taken it to be an attribute; others have taken

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اَنّ Among the scholars of Nahw (Arabic Grammar), it is commonly known that when -١ occurs at the beginning of speech, it must be pronounced with a Kasrah at the and in this verse and the verses that follow we see ,(إِنَّ beginning (on the Fatha) (as in that in the first instance, it is pronounced with a Kasrah, however the verses that follow, since they are connected with this first verse, they are pronounced with a Fatha. Because of this, a great number of commentators were forced to say that there is something to be taken as a "taqdir" which means that there is an implication of a missing syntactical part (grammatically speaking) in the sentence or they had to come up with other reasons (to explain the difference between the laws of the Nahw and the way this word has been used in these verses). However, what is the harm in saying that this law of Nahw has its exceptions and in this case we mean that if a phrase is connected with another verse, then it is permitted to recite it with a Fatha .and the proof for this statement are these verses of Suratul Jinn

it to mean power; while others understand it to mean mastership and sovereignty. Still other commentators have said it refers to a blessing; while the last group feels that it is in the meaning of a name - although all these meanings are contained in the meaning of greatness.

In any case, the meaning of this word is just as is commonly held and that is being the grand father. In some of the ahadith it has been mentioned that without knowledge, a group of the Jinn used this inappropriate word, meaning that they were trying to express that no one should never use such a word to refer to Allah.(١)

It is possible that this type of speech would be accurate where such an association of beliefs is taking place, however, the Qur'an concurs with the speech of the Jinn in this verse and agrees with its correctness. Also, in some of the speeches contained in Nahjul Balagha, we see that this word is used as well.

In speech ١٩١, Amir al-Mu'minin `Ali ibn Abi Talib (peace be upon him) is quoted as saying:

اَلْحَمْدُ لِلّٰهِ الْفَاشِی فِی الْخَلْقِ حَمْدُهُ وَ الْغَالِبِ جُنْدُهُ وَ الْمُتَعَالَی جَدُّهُ.

“All praise belongs to Allah who has spread His praise throughout His creation and whose army is victorious and who is the Highest over His Greatness.”

In another hadith it has been mentioned that Anas ibn Malik said:

كَانَ الرَّجُلُ إِذَا قَرَأَ سُوْرَهُ الْبَقَرَهُ جَدُّ فِی اَعْيُنِنَا

Whenever a person would read Suratul Baqarah, he would be seen as great in“

Tafsir Majma` Al-Bayan, Volume ١٠, Page ٣۶٨; Tafsir Nur ath-Thaqalain, Volume ۵, -١
.Page ۴٣۵; the same point has been alluded to in the Tafsir of `Ali ibn Ibrahim

(our eyes."(1)

In any case, the use of this word in the meaning of greatness and majesty is something that is in line with what has been mentioned in the dictionaries and also in .its practical application

It is interesting to note that at this point, those speaking these words - the Jinn - have placed special emphasis on the issue that Allah (Glorified and Exalted is He) has neither a spouse nor any child. It is possible that this pertains to the corrupt beliefs that were prevalent amongst the `Arabs who believed that the Angles were the daughters of Allah (Glorified and Exalted is He) and that He had taken a Jinn as His !spouse

:This hypothesis is substantiated by the contents of Suratul Saffat (٣٧), verse ١٥٨

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ

".They have said that there is a relationship between Him and the Jinn"

Commentary of Verse ۴

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا

"And verily he (the dimwitted one - the Devil/Shaytan) among us has been telling confused lies about Allah (in order to try and misguide us)."

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The Jinn then continued their speech by saying that they complained that the dimwitted one (Shaytan) had been speaking unpleasantly and sayings things which .(were far from the truth about Allah (Glorified and Exalted is He

in this verse could refer to a species or group meaning 'سفیه' It is possible that the word that, 'the foolish from amongst us believed that Allah (Glorified and Exalted is He) has a spouse and children

p: ۲۴

.Tafsir Qurtubi, Volume ۱۰, Page ۶۸۰۱ -۱

and has chosen one similar to Himself as a partner (another god) and thus, they have '.gone astray from the straight path and have exaggerated their speech

is in 'سفیه' Many commentators of the Qur'an have also expressed the probability that the meaning of that single individual - referring to Iblis - who after disobeying Allah (Glorified and Exalted is He) attributed many things unbefitting to Him. Of course he had disobeyed Allah's (Glorified and Exalted is He) command to perform prostration to Adam (peace be upon him), an act which he thought to be something beyond anyone's intelligence (to bow down to another creation) and considered himself to be better .(than Adam (peace be upon him

Since Iblis was a Jinn, thus the believers from amongst the Jinn disassociated themselves from him and called his speech exaggerating and confused lies even though apparently, Iblis was a very knowledgeable person (`Alim) and the foremost worshipper of Allah (Glorified and Exalted is He) (`Abid). However, he was an `Alim who did not act according to his knowledge and was a worshipper who worshipped for himself, and became misguided and full of pride and vanity - these points are all .'سفیه' clear from the word

refers to something leaving its state of balance and equity and falling 'شطط' The word far away (from this state). Therefore any talk which is far from the truth is referred to It is also because of this that in `Arabic, the banks of a large .'شطط' in `Arabic as

river which are very far away from the water are referred to as 'شطّ'.

Commentary of Verse ۵

وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

“And verily we thought that Man or Jinn could never tell lies about Allah (however, we are definitely wrong).”

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Continuing their speech, the Jinn said that they thought that no man or Jinn could ever tell lies about Allah (Glorified and Exalted is He).

It is possible that what they meant here was the blind following that some of them were pursuing in relation to the previous generations who believed that Allah (Glorified and Exalted is He) had partners, wives and children.

Thus, these Jinn thought to themselves, 'If we accept these notions from those who came before us without having any proof because we want to have good thoughts about those who came before us (that they would not lie), we could never imagine that Mankind and Jinn would ever have the audacity to attribute such grand lies to Allah (Glorified and Exalted is He)!'

They continued on with their thoughts and said to themselves, 'now that we have reached to a level of being able to conduct research and have arrived to the truth and accepted it, we see the error in following the previous generations and thus, we turn away from our own mistake and the misguidedness of the polytheists from among the Jinn.'

Commentary of Verse ۶

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

And verily men from among human beings would seek refuge with men from“

".among the Jinn and this increased the rebelliousness of those Jinn

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The Jinn said that another way that the Jinn and Mankind were misguided was that men from among the humans would seek refuge with men from among the Jinn, and .this act lead to an increase in the misguidance, sins and insurgence of the Jinn

is to cover something with anger, violence and 'رهق' The original meaning of the word victory and since evils such as misguidance, sins, rebellion, and fear take complete .control over the heart and soul of a person, thus, this word is explained as such

A group of commentators of the Qur'an have said that this verse refers to other superstitions which existed during the period of Ignorance. One such superstition was that whenever a group of `Arabs would enter into a valley in the evening, they :would say

أَعُوذُ بِعَزِيزِ هَذَا الْوَادِى مِنْ شَرِّ سُفُهاءُ قَوْمِهِ

I seek refuge from the great one of this valley from the evil of the chief of his" (Shaytan) tribe."(١)

And by saying this, they felt that the large or main Jinn would be protected from the .evils of the smaller (in power) Jinn

Since the various corrupt ideas would lead to a pollution of one's thoughts and the fear of being misguided, thus at the end of the verse it is mentioned that, "this increased the Jinn in their insurgence".

From this verse, we can deduce that the Jinn too are also divided into male and female since the words used in this verse are

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۱ - Tafsir Majma` Al-Bayan, Volume ۱۰, Page ۳۶۹; Tafsir Ruh Al-Ma`ani, Volume ۲۸, Page ۸۵.

"(men from among the Jinn."(١)

In any case, the meaning of this verse is vast and includes people from among mankind seeking refuge of any type from people of the Jinn and the various corrupt ideas that have been mentioned above are just a sample of the adulterated thoughts.

We know that among the `Arabs, there were many soothsayers and oracles who truly believed that through the Jinn many problems could be solved and information on events that would occur in the future could be foretold.

Commentary of Verse ٧

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا

"And verily they (those people) thought just as you all thought that Allah would never bring raise up a single person (as a Messenger)."

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In the past, we used to steal a listening

from the heavens, however now...

The Jinn start out by saying that a group of humans thought, just as they thought, that after them (Prophets Musa and `Isa), Allah (Glorified and Exalted is He) would not appoint another Prophet.

They disbelieved in the Qur'an and the raising of the final Prophet Muhammad (prayers of Allah be upon him and his family), however when the Jinn listened with attention to the heavenly verses of this book, the truth of these words was made clear to them. However, the disbelievers from among the Jinn are just like the polytheists from among mankind, who have chosen the path of disbelief and are !bound to meet the same fate as they will

This speech is a warning to the polytheists that they should

In the commentary of this verse, there is another interpretation which a group of -۱ the commentators of the Qur'an have related as a possibility of its meaning. They mentioned that because a group of the humans sought refuge with the Jinn, this resulted in the Jinns increasing in their rebelliousness and thus, they thought themselves to be the beginning and completion of important acts (in the universe); however, in our opinion, the first commentary given is more correct (according to the returns back to the Jinn and the زادوا first commentary given, the pronoun in the word returns back to the humans, however in the second commentary هم pronoun of .(mentioned above, the opposite is mentioned

know that when the Jinn have such a belief and judgment, they should wake up and just like the Jinn, hold firm to and have belief in the Qur'an and the Noble Prophet .((prayers of Allah be upon him and his family

:Some commentators have suggested that the phrase

'أَنْ لَنْ يَبْعَثَ اللهُ أَحَداً'

or that 'Allah (Glorified and Exalted is He) would never appoint anyone' refers to the .denial of the Resurrection and not the denial of the sending of Prophets

Others have said that without doubt, this verse and the previous verse constitute the speech of Allah (Glorified and Exalted is He) and not that of the believing Jinn and these verses have been placed within their speech as a form of interrogation and that the people being addressed in these two verses are actually the polytheists from .among the `Arabs

According to this explanation, the verse under discussion could be translated as follows that "O' polytheists from among the `Arabs! You had the same belief just like the Jinn had that Allah would never appoint a Messenger, however, after hearing the Qur'an, we realize our mistake and the time has now come for you too to realize your ".mistake

However it is highly unlikely that this is the true explanation. Thus apparently, this speech is a continuation of the believers among the Jinn and those whom they are .speaking to are none other than the disbelievers from among the Jinn

Commentary of Verse ٨

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

And verily we searched the“

p: ٢٩

heavens however we found in them, strong protecting missiles waiting for us.”

***

After this the believers from among the Jinn speak about one of the signs of truth in their speech that all other Jinn would be able to discern for themselves, by looking at the natural world. They said that they had been searching through the heavens and found them full of strong protectors, guardians and missiles.(١)

Commentary of Verse ٩

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

“And verily we used to sit near by and try to listen (to the news coming from the heavens), but shooting missiles now await those who try to do that.”

***

Continuing with the conversation of the Jinn, they mentioned that until now, they used to sit in the heavens and steal a listen of the news that was occurring (in the universe) which they would then convey to their friends. However, now whoever tries to go to the heavens and steal a listen are met with missiles which are aimed directly at them!

Does this new state of affairs not point to the fact that with the coming of the Holy Prophet and the revelation of a Heavenly Book, that a complete upheaval has take

place in the world? Why is it that in the past the Jinn were able to steal a listen from ?the heavens, however none of them possess this ability now

Does this verse not have a wider meaning that the previous age of evil works, old age and trickery

p:۳۰

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whose meaning is well-known; لـمس comes from the root of لـمسـنا The word - ١ however in this verse, it alludes to looking and searching for something (according to Raghib in his book Al-Mufradat and Fakhr Al-Ra¤hi in his Tafsir Al-Kabir and also is in the meaning of a حارس whose plural is حرس Tafsir Al-Qurtubi). Also, the word protector or guardian and some Scholars have mentioned that this word is actually a .plural form of the verb

have come to a close? Has not the period of mental darkness and ignorance ended ?and in its place, the sun of knowledge, revelation and Prophethood has risen

is a flame that shoots out from the fire. Also, 'شِهَابٌ' The original meaning of the word the elongated flames of fire that are visible in the heavens that shoot out and are .'شهاب' seen by us are also referred to in ` Arabic as

In accordance with the researchers of today, these 'flames' are actually small pieces of rock that have been moving and when they come close to the Earth, they become under the influence of the gravitational pull of the planet and fall to the Earth at a high .velocity

When they enter into the atmosphere, the pull of gravity of the Earth drags them faster which results in them becoming hotter and thus they resemble the flames of .fire. In the end, they come down to the ground and turn into ashes

In these verses of the Noble Qur'an, it refers to the natural phenomena that these shooting flames are actually missiles which are aimed towards the Shaiatin who are .trying to steal a listen from the heavens

Thus we must ask the question that: what does it mean to steal a listen from the heavens? How is it possible for the Shaiatin (Devils) and the Jinn to run away from the ?heavens because of these Divine missiles that are being shot at them

A complete, detailed description of this can be found

in our discussion on Suratul Hijr, verse ١٨ (Volume ١١, Page ۴٠ of Tafsir Namuna in Farsi) and Surahtul Saffat, verse ١٠ (Volume ١٩, page ١۵ of Tafsir Namuna in Farsi).

The word 'رَصَداً' is in the meaning of preparing for something while one is in the state of waiting. This word also comes in the meaning of the verbal name meaning the person or thing that is waiting, and this is the meaning that is conveyed in this verse.

Commentary of Verse ١٠

وَأَنَّا لَا نَدْرِى أَشَرٌّ أُرِيدَ بِمَنْ فِى الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

"And verily we do not know if He intends evil to those who are in the Earth or if their Lord intends guidance for them."

***

Continuing in their talk, the Jinn mentioned that with the new state of affairs that had taken place, they did not know if the prohibition of stealing a listen from the heavens was a prelude to something bad that was going to be inflicted on the people of the Earth or if Allah (Glorified and Exalted is He) had intended to guide the people.

In other words, the Jinn did not know if this was a lead up to the sending down of punishment and trials from Allah (Glorified and Exalted is He) or if it was the prologue to guidance?

However, the believers from among the Jinn understand that them being prevented from stealing a listen from the heavens - which was around the same time as the

raising up of the Prophet of Islam

p: ۳۲

prayers of Allah be upon him and his family) and the cutting off of their soothsaying) or fortune telling and other things that occurred, was actually the shutting of the doors of the period of darkness and ignorance and the heralding in of the period of .divine light (nur) and guidance for mankind

However as we see that the Jinn had a special interest and love in stealing a listen from the heavens, and thus they could not believe that by them being prevented from .(this act, there could be a sign of goodness and blessings (for humanity

It is interesting to note that in this verse, the issue of guidance of mankind is attributed to Allah (Glorified and Exalted is He), however the doer or 'guide' to evil and .(wickedness is kept unknown and is not attributed to Allah (Glorified and Exalted is He

This confirms the fact that whatever comes from Allah (Glorified and Exalted is He) is good and its ultimate purpose is guidance, whereas evil and corruption all stem from mankind and the transgression of the blessings that Allah (Glorified and Exalted is He) .has graced them with

or good, however 'خَيرٌ' or evil in `Arabic is 'شَرٌّ' Although it is known that the opposite of since in this verse the meaning of good is guidance, thus we have taken this meaning .in our explanation

Commentary of Verse ۱۱

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا

And among us, certainly some of us are righteous and others are not. Verily, all of“

p: ٣٣

”.us are following different paths

***

(We have heard the truth and have submitted (to it

In this verse, which is the first verse that is the direct speech of the Jinn, they say that among themselves there are those that perform righteous acts and others who do .not and that they too are divided into various groups and factions

It is possible that the Jinn mentioned this in the beginning of their speech, since Iblis is one of the Jinn and this thought may have come into the minds of others - that the natural disposition of the Jinn is that they commit evil, wicked deeds. People may have thought that it is not possible for the light of Divine Guidance (Nur) to ever enter .into their hearts

By the believers from among the Jinn saying this, they make it clear to others that they too have the freedom and choice to make their own decisions and that in their .midst too are those who perform righteous deeds and those that are wicked

This speech lays down the groundwork for those Jinn who wish to be guided. As it is known that one of the ways in which propagation of the faith or beliefs is bound to have an impact on others is when a person attributes personality or character to the other party and lets them know that they too have the potential to be guided and

.reach to a level of perfection in their lives

This possibility also exists that the believers from among

the Jinn spoke this since at that point in time, they were prevented from stealing a .listen from the heavens

Thus, they said what they meant that even though a group of the Jinn used to steal information from the heavens and then present it to those evil people on Earth in .order to misguide them, however, not all of the Jinn were like this

This verse also amends the incorrect notions that people may have in their minds concerning them, that the word Jinn is always associated with Shaytan, corruption, evil, and misguidedness. This verse tells us that the Jinn too are broken up into .various categories – righteous and non-righteous

and means anything that is cut off – and 'قِـدَّ' is the plural of the word 'قِـدَداً' The word whenever a group or faction of people break apart from the rest of the group or .majority, they are referred to with this word

Commentary of Verse ۱۲

وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِى الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا

And verily we thought that we could never challenge Allah whether we stayed on the“ ”.Earth if we fled elsewhere

***

The Jinn continue their speech by warning their comrades by saying that certainly, they could never be victorious over the intention and plan of Allah (Glorified and Exalted is He) on the Earth, nor could they have any authority over the power of Allah .((Glorified and Exalted is He

Thus, if they thought that they could run away from the punishment of Allah (Glorified and Exalted is He) by hiding

in the corners of the Earth or somewhere in the heavens, then they were in manifest !error

Thus, the first sentence of this verse refers to running away or hiding from the power of Allah (Glorified and Exalted is He) on the Earth, while the second sentence refers to running away from the power of Allah (Glorified and Exalted is He) in general – .whether it be on the Earth or in the Heavens

There is also another possibility that can be extracted from this verse and that is that the first part refers to the fact that the Jinn would never be victorious over Allah (Glorified and Exalted is He), while the second half of the verse refers to the fact that .(they would never be able to have authority over His justice (` Adalah

Therefore, when one sees that it is not possible to run away from the power of Allah (Glorified and Exalted is He), nor is there anyway to have authority or power over His justice, then, there is no other option left for anyone except to submit to His .commands and His justice completely

Commentary of Verse ١٣

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

And verily we have surely listened to the guidance (of the Qur'an) and so we believe" ".in it. And whoever believes in his Lord will not fear loss or oppression

***

The believers from among the Jinn continued their talk by stating that they listened to the guidance that has come from the Holy

Qur'an and have believed wholeheartedly in it.

If they are inviting others to the truth of the Qur'an, then those who are being invited should rest assured that the Jinn who have already accepted it are also practicing it.

Was this not the case, they would not be calling others to believe and act in the way they are until they themselves believe and act upon it.

The Jinn then summarize – in one short sentence – the benefit of believing in the Qur'an and its contents by stating that whosoever believes in their Lord will never fear any sort of loss or oppression.

The word 'بخس' refers to any kind of loss that would come about through despotism or persecution while the word 'رهق' just as was previously mentioned, refers to covering or concealing something by force.

Other scholars have mentioned the difference between these two words as being: the word 'بخس' means something that is good or upright which will never be taken away, whereas the word 'رهق' means something that is bad or evil which will never have anything added to it.

As well, other scholars have mentioned that 'بخس' refers to no reduction in the good deeds, whereas 'رهق' refers to a difficult responsibility.

In any case, the overall meaning of this verse is that no matter how large or small the act that a believer performs, he is guaranteed to receive his reward for the act with

.no reduction or decrease in its compensation

It must be mentioned that the Justice

p: ٣٧

of Allah (Glorified and Exalted is He) is not limited to only the believers, however, since non-believers do not have any righteous actions on their deed of records, thus, there is no mention for the reward of their acts.

Commentary of Verse ۱۴

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا

"And verily among us are Muslims and among us are those who have deviated from the Truth. So then whosoever submits (to Allah) then verily it is they who have followed the right guidance."

***

In this verse, as an added explanation, the discussion focuses on the eventual end of both the believers and disbelievers, by stating that by way of the guidance contained in the Qur'an, from among the Jinn, there are those who submit and others who are oppressors.(۱)

However, as for those who accept Islam (submission to Allah (Glorified and Exalted is He)), verily they have chosen the proper path and since they have taken steps towards guidance, the reward of Allah (Glorified and Exalted is He) is for them.(۲)

Commentary of Verse ۱۵

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

".And however, as for the deviators from the Truth, they shall be the fuel for hell"

***

!However, as for the oppressors, they will be the fuel for the hell fire

or one who has submitted is 'مسلم' It is important to note that in these verses, the word or an oppressor which points to the fact that the thing 'ظالم' used, as the opposite of which takes a person out of being an oppressor is true faith. Otherwise, an individual without

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which means dividing something equally قسط comes from the root of قاسط The word -۱ اقساط it is changed to ,افعال or justly and when applied to pattern of the 'Arabic verb whose meaning is to apply justice. However, when it is used in its original pattern and form as in this verse, its meaning is of oppression and to stray away from the path of .Truth

which means making an intention for تحری comes from the root word تحروا The word -۲ .something

.faith will always remain spiritually polluted as an oppressor and tyrant

Also, this verse shows that the true believer is that person who has never been an oppressor or tyrant, just as the hadith from the Noble Prophet of Islam (prayers of Allah be upon him and his family) states:

أَلْمُؤْمِنُ مَنْ آمَنَهُ النّٰاسَ عَلـى أَنْفُسِهِمْ وَ أَمْوٰالِهِمْ.

"The true believer is one with whom other people's lives and wealth are protected."(1)

In another hadith from the Prophet (prayers of Allah be upon him and his family) it is mentioned that:

لْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسّٰانِهِ وَ يَدِهِ.

"The Muslim is one whom other Muslims are protected from his tongue and his hand (verbal or physical assault)."(2)

The phrase used in this verse 'تحروا رشداً' points to the fact that the believers, through paying attention, keeping a true intention and through research and investigation will come towards guidance. True guidance can never be brought about through sealed eyes, blind following and acceptance, thus the greatest reward that they will receive is attaining or reaching to the truth, under which all the other bounties and pleasures of Allah (Glorified and Exalted is He) will be granted.

However, the worst of situations and predicaments for the oppressors is that they will be the fuel for the hell fire, meaning that the fire of hell will be stirred up with them!

Commentary of Verse ۱۶

وَأَنْ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَهِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا

And had they (the Jinn and Mankind) remained steadfast in their religion (of al-Islam),“ We would certainly have given them abundant water to

p: ۳۹

.Tafsir Ruh Al-Bayan, Volume ۱۰, Page ۱۹۵ -۱

Al-Usul min Al-Kafi, Volume ۲, Section: “The Believer and his Traits and - ۲ .”Characteristics

".drink

***

!You will be Tested with Countless Blessings

Apparently, the following four verses are a continuation of the speech of the believing Jinn among their own group (even though a group of Commentators of the Qur'an believe these verses to be the direct speech of Allah (Glorified and Exalted is He) inserted in between the speech of the Jinn).

However, if we regard these verses as being the speech of Allah (Glorified and Exalted is He) inserted in between the speech of the Jinn, then this definitely goes against the apparent reading of the verses.

Since the wording in these verses bears closer semblance to the speech of the previous verses which were the speech of the Jinn, thus, it is impossible for us to consider these as not being the words of the Jinn as well.(1)

In any case, the previous verses were in reference to the rewards that the believers would receive in the next life, however in this section, the verses talk about the benefits and rewards that will be gained in this very world.

The showering of Mercy would have been conferred upon these people and the fountainheads and springs of the life-giving water would have been placed at their

.disposal

It is known that in those places where water is in abundance, everything else is also in abundance, and thus, through their belief, the various blessings of Allah (Glorified and .Exalted is He) would be placed at the disposal of the Jinn

mentioned in this verse means a large 'غدق' The word

It should be noted that perhaps the only thing that has led these commentators of -۱ the Qur'an to accept that these verses were the speech of Allah inserted between the or The First Person (متكلم مع الغير) words of the Jinn is the pronoun known in `Arabic as Plural which have been used in these verses. In one place it is mentioned that, "We would certainly have given them abundant water to drink." In another place, it is mentioned "So that We might try them with respect to it..." However, anytime we take these types of speech as being sentences related or narrated to others, then there is no problem (in understanding the meaning of such sentences). A good example of this is when a person relates a story to one of his friends and then says, "Such and such person is of the belief that I am a good person." (Obviously, the person whom he is speaking about would not have used the word "I", rather, he would have used the word "he", however the person who is listening would automatically understand what (.the person is saying

supply of water. This is not the first time in the Noble Qur'an that this issue has been emphasized, that not only are both faith and piety (taqwa) two traits that lead to spiritual benefits, but rather these are also the source of all material benefits in this world and the increase in blessings from Allah (Glorified and Exalted is He).

This blessing can also be seen in various verses of the Qur'an such as Surah Nuh (٧١), verses ١٠ to ١٢:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {١٠}يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {١١}وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {١٢}

"...And he (Prophet Nuh) told them, 'Ask forgiveness from your Lord; He is All-Forgiving. He will send you abundant rain from the sky, strengthen you by (providing) you with wealth and children, and make gardens and streams for you.'"

It is important to note that according to what is mentioned in this verse, that which leads to an increase in blessings and favours from Allah (Glorified and Exalted is He) is having firm, continued belief and not just simply believing since faith that is temporary or transient has no value and does not guarantee the blessings from Allah (Glorified and Exalted is He).

What is important is to have firm, continued un-wavering belief - something that many people find difficult to hold on to.

Commentary of Verse ١٧

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

"So that We may try them with respect to it; and whoever turns away from the reminder of his

”.Lord, He will make him enter into an afflicting punishment

***

In this verse, we are guided to another reality when Allah (Glorified and Exalted is He) .tells us that the purpose of being blessed with bounties is a means to test us

Are blessings and bounties the reason for us to become negligent and forgetful of Allah (Glorified and Exalted is He), or are they a means for us to wakeup, thank and ?(pay even more attention to Allah (Glorified and Exalted is He

From this verse it is clear that one of the most important tests that Allah (Glorified and Exalted is He) puts us through is by giving us blessings. It is also interesting to note that when Allah (Glorified and Exalted is He) tests us with bounties, this test is actually .more difficult and harder to pass than if He tests us with punishments and hardships

It is a part of human nature that when one is given bounties, he immediately becomes engrossed and drowns himself in these blessings and allows his passions and inner desires get the best of him. Without doubt, it is these things that actually drag us further away from Allah (Glorified and Exalted is He) and allow the plots of Shaytan .(the devil) to take effect

The only person that is able to keep away from the negative effects that the bounties and blessings of Allah (Glorified and Exalted is He) have is that person who is

continuously in a state of remembrance of Allah (Glorified and

p: ۴۲

Exalted is He) and does not ever forget Him, and therefore through this act, the heart (of such a person is protected from the influence of Shaytan.(١)

Thus, after this, it is mentioned that whoever turns away from the remembrance of His Lord will be met with a painful punishment and extended hardships during his life.

which is in the meaning of صَـعَداً The word mentioned in the end of this verse is elevating or being raised, and it sometimes comes in the meaning of rising smoke or dust.

A great number of Commentators of the Qur'an have elucidate on this verse in this particular manner by stating that the meaning is a punishment which will be very difficult to bear. The same theme can be found in Suratul Muddathir (٧۴), verse ١٧ in which it will be said to a group of the polytheists:

سَأُرْهِقُهُ صَعُودًا

"I will make a distressful punishment overtake him."

However, it is possible that what has been mentioned above may actually be an explanation of the difficulties in bearing the punishment, and refer to the addition of punishments as well.

Therefore, in the above-mentioned verse, the traits of true belief and Allah-consciousness are attributed to as being blessings from Allah (Glorified and Exalted is

.(He

On the other hand, the increase of blessings is attributed to being an increase in the tests that Allah (Glorified and Exalted is He) puts His servants through. From a third (point of view, those who do not remember Allah (Glorified and Exalted is He

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Some Commentators of the Qur'an have given the possibility that the meaning of -۱ طریقه in this verse is that path of disbelief and the increase in blessings which one would be entitled to receive after staying firm on this path (of disbelief). In reality, the preliminary stage (that Allah, Glorified and Exalted is He tests His servants with) is that of punishment (for their sins) and this is done through being lured or enticed by blessings (from Allah, Glorified and Exalted is He) however this commentary does not fit with the tone of the verse under discussion nor would it ever correspond with the .verses that precede and follow this verse

.are threatened with a continued, perpetual, painful and grievous punishment

This can also be seen in various verses of the Qur'an such as in Surah Taha (٢٠), verse :١٢۴ where we read

وَمَنْ أَعْرَضَ عَنْ ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ..

And whoever forsakes the remembrance of Me (Allah) then without doubt such a“ ”.person will have a cramped, confined life

In Suratul Naml (٢٧), verse ۴٠, Allah (Glorified and Exalted is He) mentions the following :(from the speech of Prophet Sulayman ibn Dawud (peace be upon him

هَذَا مِنْ فَضْلِ رَبِّى لِيَبْلُوَنِى أَأَشْكُرُ أَمْ أَكْفُرُ

This is from the grace of my Lord so that He may test me - am I grateful or I be“ ”.ungrateful

:Also, in Suratul Anfal (٨), verse ٢٨ it is mentioned

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

You (all) should know that without doubt your wealth and your children are all a test“ ”(.(for you

Commentary of Verse ۱۸

point

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And verily the Masajid (places of worship) are solely reserved for Allah, so then do“ ”.not call upon anyone (anything) else with Allah

***

In this verse, we read what the Jinn themselves said with their own tongues while preaching to their communities and inviting them to the belief of the Oneness of Allah .((Glorified and Exalted is He

They informed their followers that the Masajid all belong to Allah (Glorified and Exalted is He), therefore no one should call upon anyone with Allah (Glorified and Exalted is He) (in them). What is the meaning of Masajid in this verse? Various commentaries have been given

.in relation to this word

The first being that the meaning of Masajid is the actual physical building in which people prostrate to Allah (Glorified and Exalted is He) of which, the most perfect of places that this is performed is the Masjid al-Haram and then following this sacred place, all other Masajid in the world. The wider scope would cover all places where a .(person performs his Salat and prostrates to Allah (Glorified and Exalted is He

According to the well-known hadith of the Prophet (prayers of Allah be upon him and :his family), it is stated

أَجُعِلْتُ لِيَ الأَرْضَ مَسْجِداً وَ طَهُوراً

The whole Earth was made a place of prostration and purifier (tayammum) for” (me.”(١

.Therefore, all the places on Earth are covered by this verse

Accordingly, this verse is also a reply to the `Arab polytheists and those like them who took the Ka`bah as a place to worship idols. This would also apply to the Christians who have gone astray by worshipping the 'three' in their Church and have taken to .(worshipping their 'three gods' (the Father, the Son and the Holy Ghost

The Qur'an says that all the places of worship are reserved only for Allah (Glorified and Exalted is He) and in these sacred places, it is not permitted to worship or

.(prostrate to anyone other than Allah (Glorified and Exalted is He

The second meaning of the word Masajid is the seven parts of the body that must be placed on the ground in the state of prostration. These seven

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.Wasa'il ash-Shi`a, Volume ۲, Page ۹۷۰, hadith ۳ -۱

parts of the body must only be placed on the ground for the worship of Allah (Glorified and Exalted is He) and it is not allowed to use them for the worship of anyone or .anything other than Him

In the famous hadith from the ۹th Imam, Muhammad ibn `Ali al-Jawad (peace be upon him) it is narrated that in the gathering of a group of scholars from the Ahl as-Sunnah in which Mu`tasim `Abbas was also present, he (Mu`tasim) asked that from ?where should the hand of the thief be cut off

Some of the scholars said from the wrist and used the verse of Tayammum as their .proof. Others said from elbow and brought the verse of Wudhhu as their proof

The 'caliph' Mu`tasim then asked Imam Muhammad ibn `Ali al-Jawad (peace be upon him) what his answer was. At first, the Imam excused himself and asked that he not .answer the question

However Mu`tasim was determined to get the answer from the Imam, and thus, the Imam replied, "All that these people have said is completely wrong. The only thing that is permitted to be cut off is the four fingers (other than the thumb) - the palm of ".the hand and the thumb must remain

When Mu`tasim asked for proof of this ruling, the Imam brought the ruling from the Prophet of Islam (prayers of Allah be upon him and his family) and said that at the ,time of prostration the seven parts of the body - the forehead

palms of both hands, both knees and the two large toes - must be placed on the .ground

After saying this he added that if the hand were to be cut off at the wrist or the elbow, then there would remain no palm for the person to perform prostration with while Allah (Glorified and Exalted is He) has commanded that the Masajid (places of prostration) - meaning the seven parts that must be placed on the ground are reserved for Allah (Glorified and Exalted is He) and that which is reserved for Allah .must therefore not be cut off

This speech of the Imam startled Mu`tasim and thus, he ordered his court to act upon the ruling of the Imam and ordered that only the four fingers of the thief be cut off.(1)

There are also many other ahadith in relation to this ruling(2), however, those that have been related are usually without a chain of narrators or through a weak chain of authorities or have other problems and thus, to use these ahadith to answer .questions or concerns is difficult

For example, it is well known among the Islamic Scholars (Fuqaha) that if a thief steals something for a second time (after the punishment has been meted out to him the first time) then the foot must be cut off such that the top of the foot (leg) remains - .however, the big toe which is on the foot is also one of the parts of prostration

The same situation comes up

۱- Wasa'il ash-Shi`a, Volume ۱۸, Page ۴۹۰ (Section on the Islamic Penalty for Theft,

(Section ۴, hadith ۵

Tafsir Nur ath-Thaqalain, Volume ۵, Page ۴۳۹ and ۴۴۰ -۲

concerning a person who starts a war in which his punishment is that his hand and foot must be cut off.

The third meaning of Masajid is the actual act of prostration, meaning that this act of worship must not be performed for any other one or thing than Allah (Glorified and Exalted is He); however this meaning goes against the apparent reading of the verses and has no proof to substantiate it.

Summarizing all that has been mentioned, we reach the conclusion that: that which is in accordance to the apparent reading of the verse is the first explanation given which is in complete unity with the verse that came before it and that which comes after it, in relation to Tawhid and how worship is completely reserved for Allah (Glorified and Exalted is He) only.

It is possible that the third explanation may be accepted to add emphasis to the meaning of the verse however there is no proof to attribute the third meaning to it.

Tahrif (Alteration in the Meaning) of the Commentary of this Verse

The issue regarding Tawassul by way of the Prophet of Islam (prayers of Allah be upon him and his family) and the intimate friends of Allah (blessings upon all of them) – meaning taking these people as an intermediary and intercessor in the presence of Allah (Glorified and Exalted is He) – is an issue that does not negate the reality of Tawhid, nor does it go against the verses of the Noble Qur'an. Rather, it acts as a confirmer and verifier of Tawhid, meaning that

.(it shows us that all things come from Allah (Glorified and Exalted is He

In the various verses of the Qur'an, the topic of intercession has been repeatedly mentioned and so has the issue of the Prophet of Islam (prayers of Allah be upon him (and his family) asking forgiveness for the believers.(١)

There are some people who have no connection with the true teachings of Islam and the Qur'an and therefore are completely against any form of Tawassul or Intercession and to prove their point, find weak excuses and try to rely on verses of :the Qur'an such as the above verse under discussion

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And verily the Masajid (mosques) are only for Allah, so then do not call upon other“ (than Allah in them.”(٢)

These people say that according to this verse of the Qur'an, we are commanded to not call upon anyone except for Allah (Glorified and Exalted is He); not to expect (anything) from other than Allah (Glorified and Exalted is He) and not to ask !intercession from anyone

However, to be fair to such people (in dealing with them), we state that this verse has no connection or relation with what they are claiming, rather, the meaning of this verse is that it negates all forms of polytheism – to place anything on the same level of .Allah (Glorified and Exalted is He) in worship or for asking one's needs

(In other words, if a person asks other than Allah (Glorified and Exalted is He

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۱ - In regards to the issue of Intercession from the viewpoint of the Qur'an and ahadith, a complete discussion has been carried out in volume ۱ of this Commentary (Tafsir-e-Namuna) under verse ۴۸ of Suratul Baqarah. In relation to the truthfulness of Tawassul, a discussion in volume ۴ of the same Tafsir verse ۴۵ of Suratul Ma'idah has also been carried out.

۲- Suratul Jinn, ۷۲:۱۸.

for something that only Allah (Glorified and Exalted is He) is able to fulfill and believes that the one who he is asking from is the one who is the ultimate authority and is completely free in performing what he is asked to do, then this person would be .considered as a polytheist

is in the meaning 'فلا تدعوا مع الله' or the sentence 'مع' Therefore, the word in this verse that, 'we bear witness that we must not place anyone or anything along side with Allah (Glorified and Exalted is He) that we consider to be the initial (and independent) '.source of having an affect on our lives

However, if we ask intercession from the Prophets of Allah (blessings of Allah be upon all of them) or we ask for them to act as Intermediaries in the presence of the Almighty, then not only do we not negate this belief, rather, the Qur'an has itself invited the Prophet (prayers of Allah be upon him and his family) to this (Intercession) and sometimes, other people have even been commanded to seek Intercession from .the Prophet of Islam (prayers of Allah be upon him and his family) as well

:In verse ۱۰۳ of Suratul Tawbah (۹) we read the following

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

O' Prophet Muhammad!) Take from their (the believers) wealth some Sadaqah. This)" act will purify them and make them clean and (at the time of taking a portion

of their wealth, also) pray for them. Verily your prayers for them act as tranquility for them and Allah is the All-Hearing, All-Knowing."

Also, in verse ٩٧ of Surah Yusuf (١٢), Yusuf's brothers speaking to their father Ya`qub, ask of him:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

"O' our father (Ya`qub), please ask forgiveness (from Allah) for our sins. Verily we are the ones who had committed an error."

Not only did Prophet Ya`qub (peace be upon him) not refute or reject their request, rather, he cooperated with them and said in verse ٩٨ of Surah Yusuf (١٢):

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي

"Soon shall I seek forgiveness for you from My Lord."

Thus, according to these proofs, the issue regarding Tawassul and seeking Intercession from others, has been mentioned in the Holy Qur'an and is actually one of the clear commandments of Allah.

Commentary of Verse ١٩

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

"And then surely when the servant of Allah (Muhammad) stood up calling upon Him (and calling others towards himself and read the Qur'an to them), they almost crowded him (to death)."

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In the continuation of the speech, in order to explain the amazing effect that the Glorious Qur'an and the worship of the Prophet (prayers of Allah be upon him and his family) had on others, it is mentioned that when the servant of Allah (Glorified and Exalted is He), Muhammad (blessings of Allah be upon him and his progeny) would stand up to worship Allah (Glorified and Exalted is He), and call

(upon his Lord, a group of the Jinn would gather around him.(١

in this verse is in the meaning of placing various things on top of or 'لبد' The word above one another. This term is used to refer to the astonishing surge of believing Jinn who had gathered around the Prophet (blessings of Allah be upon him and his progeny) to listen to the recitation of the Qur'an during their first encounter with these heavenly words. This word is also used to refer to the incredible power of attraction that the Salat of the Prophet (prayers of Allah be upon him and his family) had upon .the Jinn

Two other commentaries also exist in relation to this verse. The first one is that the believing Jinn were trying to communicate to the companions of the Prophet (prayers of Allah be upon him and his family) that in order to hear the Prophet's words, how it is possible that such a small number of Jinn who lived in Makkah would all gather around him and climb over top of one another. The meaning of this is that the group of Jinn .had taken an example from his conduct and had hastened towards faith

The second interpretation is to state that when the Prophet (prayers of Allah be upon him and his family) was busy in his Salat and recitation of the Qur'an, the polytheists of Makkah would crowd around him so much and thus, they would make fun and .annoy him

However, the last

According to this commentary and since this sentence is from the speech of the - ١

or متلكم or The Third Person in place of غائب believing Jinn, the use of the pronoun of The First Person has been done for drawing the attention, or due to the fact that a group of the Jinn had spoken these words in relation to another group of the Jinn to .(explain their actions (pay attention to this point

commentary given is not appropriate to suit the purpose of the Jinn who wanted to convey to the others about the religion and to encourage them towards accepting the .faith; thus, one of the other two commentaries is much more suitable to accept

Commentary of Verse ۲۰

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

Say (O' Muhammad): Surely I only call upon my Lord, and I do not associate anyone“ ”.or anything with Him

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!Say: I am not the guardian of the good or bad that reaches you

In these next five verses, in order to make the foundations of Tawhid (Oneness of Allah) even firmer and to negate all forms of polytheism which have been mentioned in the previous verses of this Surah, the Prophet (prayers of Allah be upon him and his family) is first commanded to say to the people that he calls only upon his Lord and that he worships only Him and does not perform even the smallest amount of !polytheism

Commentary of Verse ۲۱

قُلْ إِنِّی لَا أَمْلِکُ لَکُمْ ضَرًّا وَلَا رَشَدًا

Say (O' Muhammad): Surely I do not control for you evil and nor (do I control for you)" ".any good

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The Prophet is then commanded to say to the people that he himself does not control .or hold any authority in the evil or good that will come upon a person

Commentary of Verse ۲۲

قُلْ إِنِّی لَنْ یُجِیرَنِی مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

Say (O' Muhammad): Surely I have no protection from Allah from anybody and nor" ".can I find any place of refuge from other than Him

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In

this verse, the Prophet adds that even if he were to act against the Truth, then he too would have no protection from Allah (Glorified and Exalted is He) and other than Him, (he has no place of refuge or safety.(1)

In this manner, no one can give Muhammad (prayers of Allah be upon him and his family) shelter or security, nor can anything provide him with this protection (other .(than the Creator

From one point of view, this speech covers the topic of Tawhid in `Ibadat which states that worship is reserved only for Allah (Glorified and Exalted is He); and from another point of view, it negates all forms of Ghuluw or extremism in relation to the .(Prophet of Islam (prayers of Allah be upon him and his family

As for the people at that time, this verse showed them that not only do the false idols that they made with their own hands have absolutely no control or power over the lives of the people, but also the Prophet (prayers of Allah be upon him and his family) too with all his greatness and prestige could not directly be a place of refuge from the .(severe punishment of Allah (Glorified and Exalted is He

The final point of this verse is that it shows that there are things that the Prophet (prayers of Allah be upon him and his family) could not do by his own leave, and whatever powers or abilities he had, were all from Allah (Glorified and Exalted

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۱ - In reference to the event of revelation of this verse, some commentators have mentioned that the non-believers from among the Quraish had asked the Prophet to

leave his religion so that they would give him protection and thus, the verse under discussion was revealed which was a reply to the Quraish. (See Tafsir Abul Futuh Al-(Razi, Volume ١١, Page ٢٩٣

is He) and this also confirms the fact that Intercession and Tawassul (seeking an intermediary for one's requests) are only permitted by the permission of Allah .((Glorified and Exalted is He

mentioned in this verse is in the meaning of a place of certain security 'ملتحد' The word which is in the meaning of a pit 'لحد' or safety and originally came from the root word or hole, similar to the hole that is dug inside the grave of a person so that on one side of the grave, it resembles a niche and it is inside this niche that the body of the deceased is placed so that when the dirt is thrown on top of the grave to seal it, it does not fall on the body of the deceased. This niche also serves to protect the body from wild animals who may try to attack the corpse. Thus, any place that can be .considered as a safe and secure place of safety has been referred to with this word

Just as has been mentioned in the previous verses, the meaning of this phrase too is that in relation to Allah (Glorified and Exalted is He), the Prophet (prayers of Allah be upon him and his family) even has no power or ability on his own. However, he is able to request Allah (Glorified and Exalted is He) to remove the difficulties from a person or request Allah (Glorified and Exalted is He) to guide people worthy of receiving ,direction

!and this is the essence of Tawhid and definitely is not polytheism

or loss is used as the opposite of 'ضر' It is worthy to note that in this verse, the word or guidance. This points to the fact that the true profit and benefit for a person is 'رشد' guidance, just as has been explained in the speech of the Jinn in the previous verses or guidance and thus, these 'رشد' or evil had been used as the opposite of 'شر' where .two words go along with one another

Commentary of Verse ٢٣

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

It is) only a delivering (of revelation) from Allah and (delivering of) His messages;)" and he who disobeys Allah and His Messenger, then surely for him is the fire of hell to ".abide therein for eternity

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In this verse it is mentioned that the Prophet is also commanded to tell the people that the only responsibility that he has is to convey the messages that He has been given (from Allah (Glorified and Exalted is He).(١)

This verse is somewhat similar to what is found in Suratul Maidah (٥), verse ٩٢ in which :it is mentioned

...أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

".know that only a clear deliverance of the message is (incumbent) on Our Apostle…"

:In verse ۱۸۸ of Suratul A` raf (۷), it is mentioned

قُلْ لَا أَمْلِكُ لِنَفْسِی نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِیَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ

p: ۵۶

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۱ - Seeing as how the word (بلاغ) can only be made transitive through the particle (عن), some commentators of the Qur'an have mentioned that the particle (من) used in this verse comes in the meaning of the particle (عن) while others have taken the word (كائن) as being in "taqdir" meaning that there is an implication of a missing syntactical part (grammatically speaking) in the sentence such that the verse would read (إلا بلاغا كائنا من الله).

وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

Say: I do not control any benefit or harm for my own soul except as Allah pleases;" and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who ".believe

For this verse too, there are other commentaries from the elucidators of the Qur'an such as: 'I (Muhammad) have no place of protection for my own self except for the (delivering of the message of Truth and the carrying out of the message.'(١

or 'بلاغ' At this point, we need to ask the question that what is the difference between ?which also means to convey a message 'رسالات' to convey and

is in reference to the conveyance of the Usul 'بلاغ' Some commentators have said that is in reference to the 'رسالات' ad-Din, or the Roots of the Religion; whereas the word .propagation of the Furu` ad-Din, or the Principles of the Religion

refers to the conveyance of the rules of Allah 'بلاغ' Others believe that the word refers to the actual application and 'رسالات' (Glorified and Exalted is He) whereas .putting into effect these rules and regulations

However, it is our opinion that both of these views return back to the first meaning and are actually emphasis for one another. This is based on various other verses of the Qur'an in which these words have been used in the same meaning such as in verse ٦٢ of Suratul

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۱- According to this, the explanation of this sentence is an exclusionary condition for the sentence that came before it that reads (و لن أجد من دونه ملتحداً) and according to the first explanation offered, it would be an exclusionary condition for the previous verse.

:A` raf (٧) where it is stated

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّی

".I convey to you the messages of my Lord"

.This is also mentioned in other verses of the Qur'an

In conclusion, at the end of this verse (of Suratul Jinn), a warning is given that whosoever disobeys Allah (Glorified and Exalted is He) and His Apostle will have the .fire of hell to abide in forever

From this verse it is clear that not every sinner, but rather the polytheists and the .unbelievers are the ones who will be in the fire for eternity

Commentary of Verse ۲۴

point

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

Until when they all see that which they are threatened with, then shall they know" ".who is weaker in helping and fewer in number

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The theme of these verses continues with the mention of the condition of the

disbelievers and polytheists who continue to annoy the Muslims and consider them as being weak and vulnerable. This attitude of theirs will continue until the time when what they have been promised (by Allah (Glorified and Exalted is He)) comes upon them. It is at that time that they will realize who was truly the weaker and vulnerable (and who was truly smaller in number!(١)

or 'ما يوعدون' In this verse, we must ask the question, what is the meaning of the phrase that which they had been promised - does it refer to the punishment of this world or ??the next life or both

There are various commentaries on this, however that which is the most appropriate

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is commonly used to convey or express the completion or (حـتى) The particle - ١ conclusion of something and in this verse it takes on two different interpretations. The first meaning is that that completion or outcome is actually a sentence which has been omitted such that in "taqdir" {meaning that there is an implication of a missing و لا) :syntactical part (grammatically speaking) in the sentence} the verse would read The second interpretation is that the .(...يزالون يسـتهزؤن و يستضـعفون المؤمنين حتى إذا رأوا ما يوعـدون which (يكونون عليه لبدا) completion or outcome would be the part of the verse that reads came a few verses before this verse however the first interpretation is much more .appropriate

is that its meaning is general and wide, because being small in number and weaker in ability and help is most often related to this world and thus, a group of Commentators have related this to the Battle of Badr as it was in this battle that the strength and .power of the Muslims was weak

In various ahadith, this verse has also been used as commentary for the time of the .(return of al-Mahdi (may our souls be sacrificed for him

Therefore, if we take the meaning of this verse to be a wide, all-encompassing one, .then it will apply to all of these explanations

:In addition, in verse ٧٥ of Surah Maryam (١٩), it is mentioned

... حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا

Until they see what they were threatened with, either the punishment or the hour;" ".then they shall know who is in more evil plight and weaker in forces

In any case, the tone of this verse clearly points to the fact that the enemies of Islam - .although powerful and large in number - would eventually be defeated

The Holy Qur'an gives the believers heart-warming and good tidings that in the end, even though they are small in number and over powered, they will be victorious and .their enemies will be the ones who will be destroyed

A Few Points

Truthfulness of the Leaders Sent by Allah

One of the characteristics of the leaders sent by Allah (Glorified and Exalted is He), as opposed to the leaders sent by Shaytan, is that the

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leaders sent by Allah (Glorified and Exalted is He) are never pretentious, nor do not think themselves as greater than others, proud, or conceited.

However, with the likes of Fir`awn, we see him foolishly proclaim:

أَنَا رَبُّكُمُ الْأَعْلَىٰ

"I am your lord, the most high!"(1)

We also see Fir`awn proclaim to the masses that:

... وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي...

"And these rivers that flow beneath me by my permission."(2)

The leaders sent by Allah (Glorified and Exalted is He) are humble and modest and always consider themselves as low, humble servants of Allah (Glorified and Exalted is He) who, in the presence of His power, have no ability or command.

In verse 110 of Suratul Kahf (18), we read the following:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ ...

"Say (O' Muhammad), verily I am only a human being just like you. It has been revealed to me (by Allah)..."

In another place in the Qur'an, it is mentioned:

..وَمَا أَدْرِی مَا یُفْعَلُ بِی وَلَا بِکَمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا یُوحَىٰ إِلَیَّ وَمَا أَنَا إِلَّا نَذِیرٌ مُبِینٌ

And I do not know what will happen to me or to you and I follow nothing except that“ (which has been revealed (by Allah) to me and I am not but a clear warner to you.”(۳

:In yet another verse of the Qur'an, we read the following

قُلْ لَا أَقُولُ لَکُمْ عِنْدِی خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَیْبَ وَلَا أَقُولُ لَکُمْ إِنِّی مَلَکٌ ...

Say (O' Muhammad!) I do not say to you that with me are the treasures of Allah nor” do I have knowledge of

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.Suratul Nazi'at (۷۹), verse ۲۴ -۱

.Surah az-Zukhruf (۴۳), verse ۵۱ -۲

Suratul Ahqaf (۴۶), Verse ۹ -۳

(the Unseen nor do I say (to you) that I am an angel."(1)

Even if some of these leaders of Allah (Glorified and Exalted is He) reached to a level of temporal power over the creations, they still did not change and people such as Prophet Sulayman (peace be upon him) said:

..هَٰذَا مِنْ فَضْلِ رَبِّى...

"..This is from the grace of my Lord."(2)

It is interesting to note that in various verses of the Glorious Qur'an, there are some very stern and harsh phrases that are used to address the Prophet of Islam (prayers of Allah be upon him and his family). In such verses, Allah (Glorified and Exalted is He) threatens and warns him that he too must be very careful of his responsibilities.

The entire collection of these verses and the previous ones discussed, which are not a small number in the Qur'an, attest as a living proof of the truthfulness of this noble Prophet (blessings of Allah be upon him and his progeny).

If this were not so, then what would be the use that amongst the people who were willing to grant him any rank or position in the community, the Prophet of Islam (blessings of Allah be upon him and his progeny) would announce his noble rank to the people which was completely out of the thought and imagination of the people and which was something completely unquestionable. This (claiming a high status or rank in the community) is something that a great number of leaders of Shaytan have

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۱- Suratul An`am (۶), Verse ۵۰

۲- Surah an-Naml (۲۷), Verse ۴۰

.done in the past, as history tells us

Without doubt, the verses that are currently under discussion are a living proof of the truth of the message of the Prophet of Allah (blessings of Allah be upon him and his .(progeny

!A Large Number of Followers is not Important, the Faith of the Followers is Important

In various verses of the Qur'an, this point has constantly been brought up that in every time period, the oppressors and tyrants pull large groups of people into their .following and lead these people against the Prophets

In order to ridicule and make fun of the companions of Musa (peace be upon him), :Fir`awn said

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

(Most surely, this is a small group of people."(١"

:The polytheists of `Arabia are quoted as saying

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ

(We have more wealth and more children and we will not be punished."(٢"

Sometimes, even one person who has riches but does not have any belief or faith will

:stand up in front of a believer and people around him and addressing him say

.. أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

"I have greater wealth than you and am mightier in followers."(۳)

On the opposite side however, the believer who is trying to emulate the Prophets and leaders appointed by Allah (Glorified and Exalted is He) will never rely on having a large group of people around him. Their thought pattern and logic will be:

.. كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ..

"How often has a small party of people defeated a large party of people by the permission of Allah."(۴)

۱- Surah ash-Shuara` (۲۶), Verse ۵۴

۲- Surah Saba (۳۴), Verse ۳۵

۳- Suratul Kahf (۱۸), Verse ۳۴

۴- Suratul Baqarah (۲), Verse ۲۴۹

:Talib (peace be upon him) has been quoted as saying

أَيُّهَا النَّاسُ لاَ تَسْتَوْحِشُوا فِى طَرِيقِ الْهُدى لِقِلَّهِ أَهْلِهِ.

O' people! Do not be frightened while on the path of guidance due to the small“ (number of people on it.”(۱

The history of the lives of the Prophets, especially the life of the Prophet of Islam (prayers of Allah be upon him and his family) also shows us how a large group of people who had no faith, however possessed all forms of power and strength were .defeated, by a small group of believers

The Holy Qur'an, narrating the story of the Bani Isra'il, Fir`awn, Talut, Jalut and the .verses in reference to the Battles of Badr and Ahzab also display this fact to us

Commentary of Verse ۲۵

قُلْ إِنْ أَدْرِى أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّى أَمَدًا

Say (O' Muhammad): I do not know whether that with which you are threatened with” .is close or if my Lord will appoint for it (the Day of Judgement) the term

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!(The Knower of the Unseen is Allah (Glorified and Exalted is He

Since in the previous verses, there was a hint that sooner or later the punishment of Allah (Glorified and Exalted is He) will overcome these evil people, this question comes ?to mind that when will this promise take place

Just as the Commentators of the Qur'an have mentioned in relation to the events surrounding this verse that some of the polytheists such as Nadhr ibn Harith, who after the previous verse was revealed asked this same question, the Qur'an in

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۱- Nahj Al-Balagha, Speech ۲۰۱

reply to his queries answered him thus: "Say: I do not know whether that with which ".you are threatened be nigh or whether my Lord will appoint for it a term

This knowledge (of the Time) is something that is specifically reserved to the Pure Essence of Allah (Glorified and Exalted is He) and is something that He has kept hidden from His servants, in order for Allah's (Glorified and Exalted is He) examination .and trial of the people to be perfected

Why is this done? In simple terms, if we knew that the time of the Day of Judgement was very close or in the distant future, then the tests and trials that we are put .through would have no value

is in the meaning of a period of time, with a difference that 'أمد' The word in this verse according to Raghib in his dictionary of Qur'anic terms, Al-Mufradat, he mentions that or a period of time refers to a time period that has both a beginning and an end, 'زمان' as found in this verse is only used when referring to the end of a time أمد ,however .period

are the same from the point of 'أبد' and the word 'أمد' It has also been mentioned that is in the meaning of a time 'أبد' view of their meaning with a slight difference that is for a fixed time period, even if it be an 'أمد' period which is not fixed, whereas .extended or prolonged time period

In any case, in

the verses of the Glorious Qur'an, we see that every time the Noble Prophet (prayers of Allah be upon him and his family) would be asked about when the Day of Judgment would take place, he would express his lack of knowledge and reply that this .(knowledge is only with Allah (Glorified and Exalted is He

It has been mentioned in a hadith that one day, the Angel Jibra'il (peace be upon him) came to the Prophet of Islam (prayers of Allah be upon him and his family) in the form of a desert `Arab, and of the many questions that he asked the Prophet, one of them :was

أَخْبِرْنِی عَنِ السَّاعَهِ

"?Tell me, when will the Day of Judgement take place"

:The Prophet (blessings of Allah be upon him and his family) replied

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

"The person whom you are asking this question to (regarding this issue) is no more "!knowledgeable that the one who is asking the question

:Once again, the desert `Arab, this time in a loud voice asked

يَا مُحَمَّدَ! مَت_ی السَّاعَهُ؟؟

"??O' Muhammad! When will the Day of Judgement be"

:The Prophet (blessings of Allah be upon him and his family) replied

وَيْحَكَ أَنَهَّا كُائِنَهٌ فَمٌا أَعْدَدْتَ لَها؟

Woe upon you! The Day of Judgement WILL COME! Go ahead and tell me what you"
"?have prepared for that day

The `Arab replied, "I have not read many Salat nor have I fasted a lot, but I love Allah
".and His Messenger

The Prophet (blessings of Allah be upon him and

his family) replied:

فَأَنْتَ مَعَ مَنْ أَحْـبَبْتَ

"Thus, you will be with those people who you love!"

Anas, one of the companions of the Prophet relates that:

فَما فَرِحَ الْمُسْلِمُونَ بِشَىْءٍ فَرِحَهُمْ بِهذَا الْحَدِيثِ

"The Muslims were not delighted with any other speech, as they were with this one."(1)

Commentary of Verse 26

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

"The Knower of the Unseen! So then He does not reveal His secrets to anyone."

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Continuing in this discussion, one general rule is mentioned in relation to the Knowledge of the Unseen (`Ilm al-Ghaib) that Allah (Glorified and Exalted is He) does not reveal the hidden knowledge, except to those people whom He wants to give this knowledge to.(2)

Commentary of Verse ۲۷

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Except to him whom He is pleased with from among (His) Messengers so then surely“ ”.He places before him and behind him a guard

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Thereafter, one exception to this rule (of Knowledge of the Unseen) is expounded upon. Allah (Glorified and Exalted is He) tells us that the Knowledge of the Unseen is limited to all except Him and those whom He is pleased with from among His Messengers. When Allah (Glorified and Exalted is He) intends to grant Knowledge of .the Unseen to His select servants, then He sends revelation (Wahi) to them

Allah (Glorified and Exalted is He) also adds that He places in front of and behind such .a Messenger a guardian

is the root meaning which is to 'رصد' The original meaning of the word in this verse prepare to protect

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Tafsir Al-Muraghi, Volume ۲۹, Page ۱۰۵ -۱

is the predicate for a nominal clause which has been eliminated عالم الغیب The phrase -۲ Some commentators have taken this phrase to be .هو عالم الغیب and in actuality, it was an attribute (of Allah) or an appositional substantive for another substantive for the .in the previous verse ربی word

something and it also applies to the person doing this action and the thing he is protecting. This word is used in both the singular and plural form – meaning that it can refer to a single person protecting something or a group of people protecting .something

The meaning of this word in this particular verse refers to the Angels that Allah (Glorified and Exalted is He) commands – after sending down the revelation – to protect the Prophet from any forms of evil, to keep all the evils of Shaytan from the Jinn and humanity away from him, and to keep all types of evil whisperings away from the Prophet of Allah (blessings of Allah be upon him and his progeny) so that the message of Allah (Glorified and Exalted is He) can be conveyed to the people without .any reduction or increase in its content

This in itself is one of the proofs of the infallibility of the Prophets, that with the help of these hidden forces and the assistance of Allah (Glorified and Exalted is He) and the .watchful guidance of the Angels, they are safe from slips and errors

Commentary of Verse ۲۸

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

So that He may know that they have truly delivered the messages of their Lord, and" ".He encompasses what is with them and He records the number of everything

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In this final verse of the Surah, the evidence of a protector and defender (of the Sacred word) is explained

as one that “…may know that they have truly delivered the messages of their Lord…”(1)

However the meaning of this verse is not that Allah (Glorified and Exalted is He) does not know anything about his Prophets, and then later comes to know of it - since the knowledge of Allah (Glorified and Exalted is He) is Eternal meaning that His knowledge was always there, will always be there, and is never ending.

Rather, the meaning of this verse is that the knowledge of Allah (Glorified and Exalted is He) takes shape externally in the physical world. Thus, the Prophets are charged with propagating His message and teachings, and through this, they have fulfilled their responsibility to Allah (Glorified and Exalted is He).

Various Points

point

1. An in-depth investigation regarding `Ilm al-Ghaib

By paying close attention to the various verses of the Qur'an, it is clear that there exists two groups of verses in relation to `Ilm al-Ghaib - Knowledge of the Unseen. The first group are those verses which limit this knowledge strictly to Allah (Glorified and Exalted is He) and negate it for all others such as verse 59 of Suratul An`am:

وَعِنـدَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ...

“...And with Him are the keys of the unseen treasure - none knows them except He”

Also, we have in the Qur'an, that which has been mentioned about the Prophet :(blessings of Allah be upon him and his progeny) in Suratul An`am, verse ۵۰

قُـلْ لاَّ أَقُولُ لَكُمْ عِنـدِی خَزَّآئِـنُ اللَّهِ وَلاَّ أَعْلَـمُ الْغَيْبَ

Say (O' Muhammad): I do not say to you that“

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refers to the لیعلم A group of commentators have said that the pronoun (he) in - ۱ Prophet of Islam (blessings of Allah be upon him and his family) and have stated that this means that Allah (Glorified and Exalted is He) has appointed protectors and overseers for the secrets of the revelation and the message so that the Prophet would know that definitely, what is coming to him is revelation from Allah (Glorified and Exalted is He) and thus, he would have no doubt or uncertainty in the revelation. However, this explanation, keeping in mind that the deliverance of the message is the job of the Prophet (blessings of Allah be upon him and his family) and not the job of has been used, and رسول the Angels and seeing as how in the previous verse the word was used in relation to the personage of the رسالات a few verses previously, the word Prophet of Islam (blessings of Allah be upon him and his family), it is highly unlikely .that this (second) explanation is correct - thus, the truth lies in the commentary given

".I have with me the treasures of Allah, nor do I know the unseen

:In verse ١٨٨ of Suratul A`raf, we read the following

وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ

"'.Had I known about the unseen, I would have gained much good"

:The last verse in this discussion is found in Surah Yunus, verse ٢٠, we read

فَقُلْ إِنَّمَا الْغَيْبُ لِلّٰهِ

Say (O' Muhammad): Certainly the (Knowledge of the) Unseen is solely reserved for" ".Allah

There are many more verses such as these in the Qur'an, however, we will suffice .with these

The second group of verses are those which clearly indicate that the Prophets and intimate friends (Awliyah) of Allah (Glorified and Exalted is He) have a general knowledge of the Unseen as has been mentioned in verse ١٧٩ of Surah Ale `Imran :which states

وَمَّا كُانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلُكِنَّ اللّٰهَ يَجْتَبِى مِن رُّسُلِهِ

And Allah does not inform you of the unseen. He chooses for such information"

".anyone of His Messengers as He desires

Also, in relation to some of the miracles of Prophet `Isa al-Masih (peace be upon him), :it is mentioned that

وَأُنَـبِّئُكُم بِمَّا تَأْكُلُونَ وَمَّا تَـدَّخِرُونَ فِى بُيُوتِكُمْ

"I (Prophet 'Isa) inform you of what you eat and what you store in your house."(۱)

If we look at the exception mentioned in the verse under discussion (verse ۲۷ of Suratul Jinn), we see that Allah (Glorified and Exalted is He) has allowed a portion of the Knowledge of the Unseen to be known to His chosen Messenger (since in `Arabic, if there is ever an

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۱- Surah Ale Imran (۳), Verse ۴۹.

exception (in a sentence) preceded by a negation, it always refers to an affirmation):

إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً

"Except to him whom He is pleased with from among (His) Messengers so then surely He places before him and behind him a guard."(١)

From another point of view, the number of verses of the Qur'an that give us information about hidden matters are not few, such as the second to fourth verses of Suratul Rum:

غُلِبَتِ الرُّومُ فِى أَدْنَى الأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِى بِضْعِ سِنِينَ لِلَّهِ الأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

"The Romans are vanquished. In a near land, and they, after being vanquished, shall overcome (within a few years) and they will be victorious. All matters of the past and future are in the hands of Allah. The believers will enjoy the help of Allah on that Day."(٢)

Also, in verse ٨٥ of Suratul Qasas, Allah (Glorified and Exalted is He) tells us:

إِنَّ الَّذِى فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Certainly the One who had made the Qur'an incumbent upon you will return you to your starting point (Makkah)."

:Also, in verse ٢٧ of Suratul Fath, we read the following

لَتَدْخُـلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ

Certainly you shall enter into the Masjid al-Haram, with the permission of Allah, in“ ”.security

.There are also many more verses of the Qur'an such as these

In principle, the heavenly revelation (Wahi) that is sent down to the Prophets is also a form of Knowledge of

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.Suratul Jinn (٧٢), Verse ٢٧ -١

.Surah ar-Rum (٣٠), Verse ٢ – ۴ -٢

the Unseen which is placed at their disposal - thus, how can we claim that these personalities do not have access to the Knowledge of the Unseen when we know that ?revelation has come down to them

Besides all of these proofs, we have numerous ahadith that show that Prophet Muhammad (prayers of Allah be upon him and his family) and the Infallible A'immah .(peace be upon all of them) had access to the Knowledge of the Unseen

Sometimes, they were given the knowledge of what would happen in the future such as the victory of Makkah, and the event surrounding Hatib ibn Abi Balta`ah, who wrote a letter to the people of Makkah which he gave to a woman named Sarah and she was to convey the letter to the polytheists of Makkah. She was close to being attacked by the Muslim army when she hid the letter under her long hair and .continued on towards Makkah

The Prophet (blessings of Allah be upon him and his progeny) ordered `Ali (peace be .upon him) and a company of troops to go after her

The Prophet (blessings of Allah be upon him and his progeny) also informed the group of Muslims that when they reach to an area known as Rawdha al-Khak they will meet this woman, who has a letter from Hatib in her possession which is supposed to be .given to the polytheists of Makkah

The Prophet (blessings of Allah be upon him and his progeny) also commanded them to take

the letter from her. When the Muslim army found her, she initially denied having such a letter, however after repeated requests to her, she finally handed over the writing to `Ali (peace be upon him) and the group of Muslims.(١)

There are also events such as the prediction of the Battle of Mutah, and the martyrdom of Ja`far ibn Abi Talib (peace be upon him) and other soldiers and warriors in the Muslim army, which the Prophet (blessings of Allah be upon him and his progeny) told his followers while they were still in Madinah.(٢)

Such examples in the life of the Holy Prophet (blessings of Allah be upon him and his progeny) are not small in number.

In Nahj al-Balagha, there are many forecasts to the events that would take place in the future, which show that Imam `Ali ibn Abi Talib (peace be upon him) also had access to this hidden knowledge. One such example of this can be seen in the ١٣th Khutbah in which the people of Basrah were degraded, in which Imam `Ali ibn Abi Talib (peace be upon him) said:

كَأَنِّى أَنْظُرُ إِلىٰ مَسْجِدِهٰا كَجُؤْجُؤْ سَفِينَهِ قَدْ بَعَثَ اللّٰهُ عَلَيْهٰا الْعَذٰابِ مِنْ فَوْقِهٰا وَ مِنْ تَحْتِهٰا و غَرَقَ مَنْ فِى ضَمْنِهٰا.

“So then it is as though I see its Masjid like the upper part of a boat or a sitting ostrich which Allah had sent down punishment to from above and below and drowned all that were within her protection.”

In other ahadith which have been narrated in both

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۱ - A commentary on this event and its complete references can be found in the commentary of Surah Mumtahinah.

۲- Kamil ibn Athir, Volume ۲, Page ۲۳۷ in the section on the Battle of Mutah.

the books of the Ahl as-Sunnah and Shi`a, there are many other forecasts from Imam `Ali (peace be upon him) concerning events that would happen in the future; such as one where he told Hajr ibn Qais that after his death, Hajr would be forced to curse `Ali (peace be upon him).(١)

Another example concerns Marwan in which it was mentioned that he would hold the flag of corruption and despotism in his old age.(٢)

Amir al-Mu'minin `Ali ibn Abi Talib (peace be upon him) told Kumail bin Ziyad (may Allah be pleased with him) that the tyrant Hajjaj ibn Yusuf would be his killer.(٣)

In regards to the Khawarij of Nahrawan, Imam `Ali (peace be upon him) mentioned that in this battle, people would not die from his side and from the opposite side, not even ten people will be saved, and just how he predicted, it came true.(۴)

Concerning the burial place of Imam Husayn (peace be upon him), when Imam `Ali (peace be upon him) was passing by the land of Karbala, he spoke certain words in regards to this to his companion, Asbagh ibn Nabatah.(۵)

In the book, Fadhail al-Khamsah, there are countless ahadith from the Ahl as-Sunnah in regards to the vast knowledge of Imam `Ali (peace be upon him) of which, to narrate them all here is not possible for us.(۶)

As well, in the ahadith from the Ahl al-Bait (peace be upon him), there are many

traditions which point to the fact that the sinless A'immah had Knowledge of

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۱- Mustadrak Al-Sahihain, Volume ۲, page ۳۵۸

۲- Tabaqat of ibn Sa`d, Volume ۵, page ۳۰.

۳- Al-Isabatu of ibn Al-Hajr, Volume ۵, Section ۳, Page ۳۲۵.

۴- Haythami in the book Majma`, Volume ۶, Page ۲۴۱.

۵- Al-Riyadh Al-Nadhirah, Volume ۲, Page ۲۲۲.

۶- Fadhail Al-Khamsah, volume ۲, Pages ۲۳۱ to ۲۵۳.

the Unseen. For those who would like to read more about this, one can refer to al-Kafi, Volume ١, in the various sections which mention these ahadith.

Also, the Late `Allamah Majlisi in his work, Bihar al-Anwar in volume ٢٧, has narrated quite a large number of ahadith, which fill some ٢٢ chapters on this topic.

These ahadith which speak about the Prophet (blessings of Allah be upon him and his progeny) and the A'immah having Knowledge of the Unseen have actually reached to the level of tawatur (meaning that these ahadith have been so consecutively narrated that it is not possible to deny the text) in terms of `Ilm al-Hadith.

Now the question remains that: How can one explain some of the verses of the Holy Qur'an and the ahadith which deny that anyone other than Allah (Glorified and Exalted is He) has Knowledge of the Unseen, while other verses state some can have this knowledge?

Different answers are given to this question - including the following:

١. The most popular answer which helps us reconcile these two conflicting views is that the meaning that "Knowledge of the Unseen is confined to Allah" is that it is His Own and Personal knowledge. Therefore, no other person has the ability to know this knowledge except with His permission and whatever knowledge others have is from Him and through His Grace upon them.

:The proof of this is the verse that is under discussion which states

إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

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رَصَداً عٰالِمُ الْغَيْبِ فَلاٰ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً.

The Knower of the Unseen! So then He does not reveal His secrets to anyone. Except“ to him whom He is pleased with from among His Messengers so then surely He places ”.before him and behind him a guard

In Nahj al-Balagha, this same point has been mentioned when `Ali (peace be upon him) informed others of events that would happen in the future (for example, the invasion of the Moguls into the Islamic Empire). One of his companions said, 'O' Amir al-Mu'minin! Do you claim to have Knowledge of the Unseen?' The Imam laughed :and replied

لَيْسَ هُـوَ بِعِلْمِ غَيْبٍ وَ إِنَّـمٰا هُوَ تَعَلُّـمٌ مَنْ ذِى عِلْمٍ

This is not Knowledge of the Unseen, rather, this is that knowledge which was taught“ (to me by the possessor of knowledge (the Prophet).”(١

This explanation is one that a great number of scholars and researchers have agreed .upon

٢. The Knowledge of the Unseen are of two types - the first is that which is specifically limited to Allah (Glorified and Exalted is He) and no one except for Him knows it, such as when the Day of Judgement will take place and other such issues. The second type is that knowledge which He teaches to His Prophets (peace be upon them) and intimate friends. Again, in Nahj al-Balagha, under the same speech (as quoted :above), we read the following

وَ إِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَهِ وَ مَا عَدَدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ: إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَهِ،

۱- Nahj Al-Balagha, Speech ۱۲۸.

وَ يُنَـزِّلُ الْغَيْثَ، وَ يَعْلَمُ مٌا فِى الأرْحامِ، وَ مٌا تَدْرِى نَفْسٌ مٌا ذا تَكْسِبُ غَداً وَ مٌا تَدْرِى بِأَیِّ أَرْضٍ تَمُوتَ.

Verily knowledge of the Unseen is the knowledge of the Day of Judgment and what“ Allah has mentioned in His Saying: {Verily, Allah is He with Whom is the knowledge of the Hour and He sends down the rain, and He knows what is in the womb; and no soul knows what he shall earn tomorrow; nor does any soul know in what land he shall die (in.}”(١)

:Then to further explain this, the Imam (peace be upon him) added

فَيَعْلَمُ اللُّهُ سُبْحانَهُ ما فِى الأَرْحامِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَ قَبِيحٍ أَوْ جَمِيلٍ وَ سَخِیٍّ أَوْ بَخِيلٍ وَ شَقِیٍّ أَوْ سَعِيدٍ وَ مَنْ يَكُونُ فِى النُّارِ حَطَباً أَوْ فِى الْجِنانِ لِلنَّبِيِّينَ مُرافِقاً فَهـذَا عِلْمُ الْغَيْبِ الَّذِى لا يَعْلَمُهُ أَحَـدٌ إِلاًّ اللُّهُ وَ ما سِوَى ذٌلِكَ فَعِلْمٌ عَلَّمَهُ اللُّهُ نَبِيَّهُ (صَـلَّى اللُّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ) فَعَلَّمَنِيهِ وَ دَعا لِى بِأَنْ يَعِيَهُ صَدْرِى وَ تَضْطَمَّ عَلَيْهِ جَوانِحِى.

Therefore, Allah alone has knowledge in reference to that which is in the womb of“ the mother - whether it is a boy or a girl; whether it is beautiful or ugly; whether it will be generous or miserly; whether it will be successful or misfortunate; whether that (which is in the womb) would be the fuel for the hell fire or relaxing in the gardens in .the company of the Prophets

This is the Knowledge of the Unseen which no one knows other

.Surah Luqman (٣١), Verse ٣۴ -١

than Allah. Other than this, there is knowledge which Allah taught His Messenger (blessings of Allah be upon him and his progeny) which he has taught me and he (the Prophet) also prayed for me that my bosom may retain it and my ribs may hold it."(١)

It is possible that some people are given general knowledge in relation to the state or sex of the fetus, or the falling of the rain, or other things like this, however, complete and comprehensive knowledge and the ability to inform others of those particular characteristics is only reserved to the pure Essence of Allah.

This can be seen in the knowledge of Qiyamah that we too have a general knowledge of this day; however we are not given information of the particular characteristics and all of the peculiarities of it.

Therefore, if in the ahadith we see that the Prophet (blessings of Allah be upon him and his progeny) or the A'immah (peace be upon them) gave others knowledge of a baby that would be born, or when the end of the life of a person would come, then we must say that this knowledge is related to that general knowledge that they were granted by Allah (Glorified and Exalted is He).

٣. Another way to combine the interpretation of these two theories by using the verses of the Qur'an and ahadith is to state that the secrets of the unseen are recorded in two separate areas: the لوح المحفوظ (Lawhul Mahfuz) or the Guarded

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١- Nahj Al-Balagha, Speech ١٢٧. Bihar Al-Anwar, Volume ٢۶, Page ١۶٠, hadith ۵, there are many ahadith on this topic from the same source.

Tablet (this is the special, guarded knowledge only available to Allah) in which no changes or variations can take place and of which not a single soul has information of; Lawh Mahw wa Ithbat) or the Tablet of (لوح محو و إثبات and the second area is the .Change and Confirmation

The knowledge contained on this tablet is changeable and alterable depending on certain conditions. It is the knowledge contained here, which is also Knowledge of the Unseen, that is not limited to Allah (Glorified and Exalted is He) alone, and thus, others .can have access to this knowledge

It is because of these two different areas where knowledge is stored that we have :(the following narration from Imam Ja`far as-Sadiq (peace be upon him

إِنَّ لِلّٰهِ عِلْماً لَمْ يَعْلَمْهُ إِلاَّ هُوَ، وَ عِلْماً أَعْلَمْهُ مَلائِكَتَهُ وَ رُسُلَهُ، فَما أَعْلَمَهُ مَلائِكَتُهُ وَ أَنْبِيائَهُ وَ رُسُلَهُ فَنَحْنُ نَعْلَمُهُ.

One type of knowledge is that which only Allah has and no one else knows. Another" type of knowledge is the type which He has informed Angels, Prophets and Apostles, (and we (the Ahl al-Bait) also know it."(1)

:(The following has been narrated from Imam `Ali ibn al-Husayn (peace be upon him

لَوْ لاـ آيَهٌ فِى كِتابِ اللّٰهِ لَحَدَّثْتُكُمْ بِما كٰانَ وَ ما يَكُونُ إِلى يَوْمِ الْقِيامَهِ! فَقُلْتُ لَهُ أَيَّهُ آيَهُ؟ فَقالَ: قَوْلِ اللّٰهِ: يَمْحُوا اللّٰهُ مَا يَشَاءُ وَ يُثْبِتُ وِ عِنْدَهُ أُمُّ الْكِتَابِ

If one verse had not been in the Holy Qur'an, I also would have informed you of the" past happenings and what will

Bihar Al-Anwar, Volume ۲۶, Page ۱۶۰, hadith ۵, there are many ahadith on this topic -۱
.from the same source

".happen until the Day of Judgement

The Narrator says that he asked the Imam: "Which verse is that?" The Imam replied: "Allah says: 'Allah makes to pass away and establishes what He pleases, and with Him (is the basis of the Book.'" (١)

In this argument, the knowledge has been divided into definite and indefinite. In the .(preceding argument it was part or full (how much of the knowledge). (Ponder over it

Another way to explain the difference is that in practice, Allah (Glorified and Exalted .۴ is He) has complete knowledge over all that which is hidden (to others) and it is possible that the Prophets and intimate friends of Allah (Glorified and Exalted is He), in .practice or on their own, do not have access to this knowledge

However, when they intend or wish to know such things, then Allah (Glorified and Exalted is He) teaches it to them. Of course this intention or wish is only with the .(permission and pleasure of Allah (Glorified and Exalted is He

Therefore, to summarize the verses of the Qur'an and ahadith that tell us that the Prophet (blessings of Allah be upon him and his progeny), A'immah (peace be upon them) and others do not have Knowledge of the Unseen means that at that exact time, they do not possess the knowledge; and those verses or ahadith which say that they do possess Knowledge of the Unseen mean that they have the ability to gain such knowledge (from Allah, (Glorified and Exalted is

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.Tafsir Nur ath-Thaqalain, Volume ٢, Page ٥١٢, hadith ١۶٠ -١

.((He

This can be compared to a person who is given a letter from someone and is requested to pass the letter to a third person. In this example we can say that the .person who was given the letter does not know what it contains

However at the same time, he is able to open the letter and read it contents (as long as the person who gave him the letter gave him the permission to do so). In this event, he would have knowledge of what is contained in the letter. If he does not give .him permission, then he would remain unaware of its contents

The best example of Knowledge of the Unseen, after combining all the meanings of the ahadith that have been mentioned can be found in Al-Kafi in the section titled, '!'Surely the A'immah, when they want to know something, they are taught it

:There is a hadith from Imam Ja`far as-Sadiq (peace be upon him) in which he stated

اذٌا أَرادَ الإِمامُ أَنْ يَعْلَمَ شَيْئاً أَعْلَمَهُ اللّٰهُ بِذٌلِکَ.

(When the Imam intends to know something, Allah teaches that thing to him."(١"

This interpretation clears up a lot of the difficulties and misunderstandings in relation to the knowledge of the Prophet (blessings of Allah be upon him and his family) and the A'immah (peace be upon them all) such as: how is it possible for them to drink water or eat food that is laced with poison whereas we know that it is not permitted for a person to do

۱- Al-Kafi, Section: "Surely the A'immah, when they want to know something, they are taught it", hadith ۳. There are also other ahadith in this section on this topic.

.an act that will lead to danger of losing his life

Thus, we must say that in such examples, the Prophet (blessings of Allah be upon him and his family) or the A'immah (peace be upon them all) have not been given the permission by Allah (Glorified and Exalted is He) to make use of the Knowledge of the .Unseen that is there and usually available to them

Also, sometimes the betterment requires that the Prophet (blessings of Allah be upon him and his family) and A'immah (peace be upon them all) are not made aware of a certain thing or that they are not told of it, so that the event can pass as a test for .them which would result in their completeness as a human being

For example, it has been mentioned in the event recorded in history known as Lailatul Mabit in which `Ali (peace be upon him) slept on the bed of the Prophet (blessings of Allah be upon him and his family), in which it has been narrated from `Ali (peace be upon them all) that he himself said that he did not know whether the polytheists of the Quraish would attack him on that night and he would become a martyr in the way of ?Allah (Glorified and Exalted is He) or if his life would be spared

In this instance, the betterment requires that the Imam (peace be upon him) is not made aware of the outcome of his actions so that the Divine

.test of Allah (Glorified and Exalted is He) can take form

Thus, if the Imam (peace be upon him) knew that he was going to be sleeping on the bed of the Prophet (blessings of Allah be upon him and his family) and then the next morning, he would wake up safe and sound, then this would not be an act of honour or glory for the Imam (peace be upon him); and that which is mentioned in the verses of the Qur'an and the ahadith in relation to the importance of this act of self-sacrifice .would not have had any meaning

Of course, the issue of Knowledge of the Unseen being accessible if the Prophet (blessings of Allah be upon him and his family) or A'immah (peace be upon them all) .wish clears up this and other types of confusions

۵. Another way to reconcile these differing views that are found in the ahadith in relation to Knowledge of the Unseen (however, please note that this way of reconciliation is in relation to some of the narrations as well and that the people who were being spoken to in these various ahadith were different people) is that some of the companions of the Prophet and A'immah had the ability to understand and accept the issue of Knowledge of the Unseen in relation to the A'immah (peace be upon them all) such that it could be told to these companions in its entirety. However in relation to various other companions, they were

.either to weak (of faith) or unable to understand and accept such concepts

For example, we read a hadith that once Abu Basir and a large group of companions were in the house of Imam Ja`far as-Sadiq (peace be upon him) when all of a sudden :the Imam entered the room upset, sat down and said the following

إِيَا عَجَباً لِأَقْوامٍ يَزْعُمُونَ أَنَّا نَعْلَمُ الْغَيْبَ! مَا يَعْلَمُ الْغَيْبَ إِلاّ اللّهُ عَزَّ وَجَلّ، لَقَدْ هَمَمْتَ بِضَرْبِ جارِيَتِى فُلانَه فَهَرَبْتَ مِنِّى فَما عَلِمْتُ فِى أَىِّ بُيُوتِ الدّارِ هِىَ.

It is surprising that some people think that we have Knowledge of the Unseen (`Ilm“ al-Ghaib). No one apart from Allah has this knowledge. I wanted to reprimand my female-slave however she has disappeared from my presence and I do not know which room of my house she is in.”(۱)

The narrator of the hadith then said, “When the Imam stood up and left the assembly, me and a group of the companions got up and went into the house of the Imam and said to him, 'May we be sacrificed for you! In regards to what you said relating to one of your female servants that you do not have the Knowledge of the Unseen, however we know that you have various types of knowledge, thus, why did you say what you ”'?did concerning your female slave

The Imam (peace be upon him) then elaborated on his statement which contained an .explanation about Knowledge of the Unseen

It was clear that in the gathering, there were people who did

.Usul Al-Kafi, Volume ۱, hadith ۳ -۱

not have the ability or aptitude necessary to understand and comprehend the meaning, nor did they have a deep cognizance of the Imam (and this is why he said .(what he did

It must be pointed out that these five points mentioned do not oppose or contradict (one another and all of these points can be taken as truthful. (Ponder on this

Another Way to Prove that the Prophets and A’immah have Knowledge of the Unseen .۲

At this point, we present two other proofs that confirm the truth that the Prophet (blessings of Allah be upon him and his progeny) and the Sinless A'immah (peace be .upon them all) have a general Knowledge of the Unseen

First: The jurisdiction of the Prophet (blessings of Allah be upon him and his progeny) and the A'immah (peace be upon them all) was universal and for all time, thus it was not limited. Rather, the Apostleship of the Prophet (blessings of Allah be upon him and his progeny) and the leadership of the A'immah (peace be upon them all) was world-wide and eternal. Thus, how is it possible that someone can be given such a wide jurisdiction and authority, but yet at the same time are only given knowledge of that ?particular time and place in which they are living in

Is it possible for a person who is for example, given the responsibility of being a governor or administrator of a large country to not be aware of that area and at the ?same time be able to fulfill his role of authority or control over that area

,In other words

p: ۸۴

the Prophet (blessings of Allah be upon him and his progeny) and A'immah (peace be upon them all) had to give guidance, instructions and lay down laws which would help people who would come in the future and in all lands and not only be limited to those who were their contemporaries. This is not possible except by possessing at least a small portion of the Knowledge of the Unseen.

Secondly: There are three verses of the Holy Qur'an which if we place them next to one another, would fully explain the Knowledge of the Unseen that had been granted to the Prophet (blessings of Allah be upon him and his progeny) and A'immah (peace be upon them all).

١. The first is about a person named Asif bin Barkhiya, who in the twinkling of an eye, brought the throne of Bilqis to the court of Prophet Sulayman (peace be upon him):

قَـالَ الَّذِى عِندَهُ عِلْمٌ مِّنَ الْكِـتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِراً عِندَهُ قَالَ هَذَا مِن فَضْلِ رَبِّى

"One who had some knowledge of the book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is by the grace of my Lord." (١)

٢. The second verse states:

قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ

"Say: Allah is sufficient as a Witness between me and you and whoever has knowledge of the book."(٢)

In many narrations both in the books of the Ahl

.Surah an-Naml (۲۷), Verse ۴۰ -۱

Surah ar-Ra`d (۱۳), Verse ۴۳ -۲

as-Sunnah and Shi`a, it is stated that when the Prophet (peace be upon him and his family) was asked by Abu Sa`id Khudri about "One who had some knowledge of the book (min al-Kitab)?"(1)

The Prophet (blessings of Allah be upon him and his progeny) replied that it was the successor of his brother Sulayman bin Dawud. Then he asked the Prophet that who was the one who "has (complete) knowledge of the Book?"(2) He replied: It is my brother `Ali ibn Abi Talib."(3)

Paying attention to the first verse that states, '...some knowledge of the book' (which has been related to be in reference to Asif ibn Barkhiya) is a fraction or a share of the knowledge; whereas in the second verse, 'knowledge of the book' (which has been related to be in reference to `Ali ibn Abi Talib (peace be upon him)) is complete knowledge.

Therefore, the difference between the station of knowledge that was granted to Asif and that which was granted to `Ali (peace be upon him) is made clear.

3. The third verse under discussion is:

...وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِّكُلِّ شَيْءٍ...

"...and We have revealed the Book to you clearly explaining everything..." (4)

It is clear that one who knows the secrets of this Book, must also have Knowledge of the Unseen, and this is in itself clear proof that it is possible for men from among the intimate friends of Allah (Glorified and Exalted is He) to have Knowledge of the Unseen, by the permission of Allah (Glorified

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Surah an-Naml (۲۷), Verse ۴۰ -۱

Surah ar-Ra`d (۱۳), Verse ۴۳ -۲

Refer to Volume ۳ of the book Ahqaq Al-Haqq, Pages ۲۸۰-۲۸۱ and the Tafsir Nur ath- -۳
.Thaqalain, volume ۲, Page ۵۲۳

Surah an-Nahl (۱۶), Verse ۸۹ -۴

(and Exalted is He).(۱

An in–Depth Study Regarding the Creation of the Jinn .۳

The Jinn, just as the literal meaning of the word denotes, are creations which are unseen as having many characteristics. It has been mentioned in the Qur'an that:

۱) They are beings that have been created from fire, as opposed to man who has been created and fashioned from dirt:

خَلَقَ الإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ

"He created man from dry clay like Earthen vessels, and He created the Jinn from fire free of smoke."(۲)

۲) The Jinn are creatures that have knowledge and understanding and are able to discern between truth and falsehood. They also have the power of logic and deduction. (See various Ayat of Suratul Jinn, as have already been mentioned)

۳) The Jinn too have a responsibility towards their Creator. (Various Ayat of Suratul Jinn and Suratul Rahman)

۴) A group of them are righteous believers, and a group of them are non-believers:

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قِدَداً

As for us, certainly some of us are righteous and others are not. We have all followed“
(different paths.”(۳

They too have a day when they will be brought together and will have to account for (۵
:their deeds

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَباً

(However, the deviators from the Truth will be the fuel for hell.”(۴"

They used to have the ability to go to the heavens and even received knowledge (۶ from there and used to steal information, but this was later on was forbidden for :them

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ

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In the commentary (of Ayatullah Nasir Makarim Shirazi, Tafsir-e-Namunah) in - ۱ Suratul An'am, verses ۵۰, ۵۹ (Volume ۵, Pages ۲۴۵ and ۲۶۸) and Suratul A'raf, verse ۱۸۸ .(Volume ۷, Page ۴۶), this subject has been discussed in detail

.Suratul Rahman (۵۵), Verse ۱۵ -۲

.Suratul Jinn (۷۲), Verse ۱۱ -۳

.Suratul Jinn (۷۲), Verse ۱۵ -۴

فَمَنْ يَسْتَمِعِ الآنَ يَجِدْ لَهُ شِهَاباً رَّصَداً

We used to sit near by and try to listen to the heavens, but shooting flames now" (await those who try to do that."(١)

Some of them are able to meet and communicate with human beings, and are able (٧ to increase their limited knowledge and information, relating to some of the secrets of :the world

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقاً

Certain human beings sought refuge with certain Jinn and this increased the" (rebelliousness of those Jinn."(٢)

From among them, we find some that have great powers and strength, just as we (٨ :find among humans beings as well

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

A monstrous Jinn said, "I can bring it (the Throne of Bilqis) before you even stand up. " (Verily I am powerful and trustworthy."(٣)

Some of them have the ability to perform tasks on behalf of human beings, as has (٩ :been mentioned in the Qur'an

وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ... يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ ..

and of the Jinn there were those who worked before him (Sulayman) by the…"
command of his Lord … they made for him what he pleased of fortresses and images,
(and bowls (large) as watering troughs and cooking pots…"(۴)

:Their creation and placing on the Earth, took place before the creation of mankind (۱۰

وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ

(and We created the Jinn before (the human being) of smokeless fire."(۵)…"

In

.Suratul Jinn (۷۲), Verse ۹ -۱

.Suratul Jinn (۷۲), Verse ۶ -۲

.Suratul Nahl (۱۶), Verse ۳۹ -۳

.Surah Saba (۳۴), Verse ۱۳ -۴

Suratul Hijr (۱۵), Verse ۲۷ -۵

addition to this, from the verses of the Qur'an, we can clearly see that contrary to that which is in the minds of the common people (who feel that they are better than the Jinn), there are truly some people who are better than them and our proof is that all of the Prophets of Allah are human beings that were chosen (for the role of Prophethood) and it was the Jinn who were commanded to believe in the Prophet of Islam (blessings of Allah be upon him and his progeny) who was a human being and .were commanded to followed him

Above all, Shaytan who, according to the Qur'an was of the Jinn (see verse ۵۰ of Suratul Kahf), was commanded to perform Sajdah to Prophet Adam (peace be upon .him) and this shows the greatness and eminence of mankind over the Jinn

Up until this point, our discussion was centered on the facts that were mentioned in the Holy Qur'an, which is free from all sorts of corruption, in relation to this unseen .creation

However, as we know, the common people and those who are irrational have conjectured up various adulterated ideas in relation to this creation of Allah (Glorified .and Exalted is He) which both the intelligence and logic can not accept

Due to this, a corrupt and unrealistic view of this creation has been made such that whenever the word Jinn is mentioned, a whole group of corrupt thoughts and beliefs .pop up in the mind of the people

Some things that people mention are that the Jinn have the ability of metamorphosis, thus, they take the shape and form of various strange, wild and scary creatures. They are also thought to be creations full of anger and rage and that if they were to throw a bowl of hot water into an empty area of a house then the whole house would catch on .fire; and other beliefs such as these

However, if the issue of the Jinn was to be studied without all of these strange and wrong misconceptions, then the primary topic at hand would be completely understood and accepted, since we have no proof that living creatures that exist are limited to only those that can be seen by the naked eye. Rather, the scholars of Religion, and the Scientists and Researchers of the natural sciences have said that any creature that mankind is able to discern by using his senses, cannot be compared .to those creatures that cannot be perceived by the five natural senses

Until recently when unseen creations the size of atoms had not been discovered, nobody would have believed that in one drop of water or one drop of blood, there exists thousands and thousands of living organisms which we as humans did not have .the power to see

Also, the scientists have mentioned that our own eyes are limited in what colours it can see; also, our ears are limited to the spectrum and frequencies of sounds which it can hear. The colours

which we cannot see and the sounds which we cannot hear are much more in number !than we are able to see or hear

When we see that the state of the world and our surroundings are such, then it is no place of amazement that there can be various types of living creatures in this universe which we are not able to perceive. Thus, when the true light – the Prophet of Islam (blessings of Allah be upon him and his progeny) – informs us about such ?creations, why is it not possible for us to accept them

In any case, on one hand, we have the Qur'an – the true spoken word – which has informed us of the Jinn along with their special characteristics as mentioned above; and on another side, we have no logical proof that can be brought forth to deny their existence. Thus, we must accept their existence and stay away from all wrong and corrupt ideas. We must also keep away from all contaminated ideas that are in the .minds of the common people while discussing the Jinn

It is also important to mention this final point that the word Jinn sometimes carries a much wider meaning which includes various unseen creations – both those that possess intellect and those who do not. Sometimes, even some animals that can be seen by the naked eye, but are hidden inside their nest or den are also included in this .wider meaning of Jinn

An example of this can

be seen in the narrations from the Prophet of Islam (blessings of Allah upon him and his family) in which he said:

خَلَقَ اللّٰهُ الْجِنَّ خَمْسَةَ أَصْنَافٍ: صِنْفٌ كَالْرِيحِ فِى الْهَوَاءِ وَ صِنْفٌ حَياتٌ وَ صِنْفٌ عَقَارِبٌ وَ صِنْفٌ حَشَرَاتِ الأَرْضِ وَ صِنْفٌ كَبَنِى آدَمَ عَلَيْهِمُ الْحِسَابِ وَ الْعِقَابِ.

"Allah has created the Jinn in five different types: One group is like the wind (unseen); another group is in the form of a snake; a third group is in the form of a scorpion; the next group is those wild animals of the land; and the last group is just like humans (which have accountability for their good and bad deeds." [1]

By paying close attention to this hadith and its wide definition (of the Jinn), very many difficulties and problems which are mentioned in various other ahadith and stories in relation to the Jinn are solved.

For example, in some of the ahadith from Amir al-Mu'minin `Ali ibn Abi Talib (peace be upon him), we read the following:

لاٌ تَشْرِبُ الْمَـــاءَ مِنْ ثُلْمَهِ الأَنَاءِ وَ لا مِنْ عَرُوتِهِ فَإِنَّ الشَّيْطَانَ يَقْعُدُ عَلَـى الْعُرْوَهِ وَالثُّلَمَهِ.

"Do not drink water from a broken or defective glass, since verily Shaytan sits in the defective and broken (glasses)." [2]

Keeping in mind that Shaytan is from the Jinn and that a broken dish and the area where it is kept is a place where all types of microbes and germs gather, it is not difficult to assume that the words Jinn and Shaytan (as used in these ahadith) carry a

general meaning

p: ۹۲

۱- Safinat Al-Bihar, Volume ۱, Page ۱۸۶ (Under جن).

۲ - Al-Kafi, Volume ۶, Page ۳۸۵, Section on "Book of Drinking" section on "Types of Vessels", hadith ۵.

and would include these things (germs and microbes) too even though this hadith (and others) have a specific meaning that the Jinn or Shaytan is a being with understanding and intelligence and have a responsibility to their Creator and the ahadith in these regards are also quite numerous.(١)

Final Words by Ayatullah Makarim Shirazi

O' Allah! On that day when the Jinn and Mankind will be brought forth the Court of Justice in Your presence and those who had committed wicked deeds will feel remorse for their actions, cover us with the shadow of Your Grace.

O' Allah! The sphere of Your Dominion is wide and spacious and our own knowledge and understanding is limited, therefore, please protect us from the slips and errors and mistakes that we fall prey to.

O' Allah! The station and rank of Your Prophet is so great that in addition to his invitation (to the religion of Islam) being extended to humanity, all other creations too answered his call - thus, please accept and place us amongst the ranks of the true believers.

Completion of the Commentary of Suratul Jinn

Friday, ٢١st of the Month of Muharram al-Haram, ١۴٠٨ AH

Nasir Makarim Shirazi

point

بَابُ أَنَّ الْجِنَّ يَأْتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ وَ يَتَوَجَّهُونَ فِي أُمُورِهِمْ

(The Jinn come to them (the A'immah

for Religious Instructions and for Settling their Affairs

Hadith ۱

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ سَعْدٍ الْإِسْكَافِ قَالَ: أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلاَمُ) فِي بَعْضِ مَا أَتَيْتُهُ فَجَعَلَ يَقُولُ: لاَ تَعْجَلْ حَتَّى حَمِيَتِ الشَّمْسُ عَلَيَّ وَ جَعَلْتُ أَتَتَبَّعُ الْأَفْيَاءَ.

p: ۹۳

۱– In the first volume of the book, The First University and the Last Prophet, there are approximately ۲۳ Ahadith in relation to this topic.

فَمَا لَبِثَ أَنْ خَرَجَ عَلَيَّ قَوْمٌ كَأَنَّهُمُ الْجَرَادُ الصُّفْرُ عَلَيْهِمُ الْبُتُوتُ قَدِ انْتَهَكَتْهُمُ الْعِبَادَةُ. قَالَ: فَوَ اللَّهِ لَأَنْسَانِي مَا كُنْتُ فِيهِ مِنْ حُسْنِ هَيْئَةِ الْقَوْمِ. فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِي: أَرَانِي قَدْ شَقَقْتُ عَلَيْكَ. قُلْتُ: أَجَلْ وَ اللَّهِ لَقَدْ أَنْسَانِي مَا كُنْتُ فِيهِ قَوْمٌ مَرُّوا بِي لَمْ أَرَ قَوْماً أَحْسَنَ هَيْئَةً مِنْهُمْ فِي زِيِّ رَجُلٍ وَاحِدٍ كَأَنَّ أَلْوَانَهُمُ الْجَرَادُ الصُّفْرُ قَدِ انْتَهَكَتْهُمُ الْعِبَادَةُ. فَقَالَ: يَا سَعْدُ رَأَيْتَهُمْ؟ قُلْتُ: نَعَمْ. قَالَ: أُولَئِكَ إِخْوَانُكَ مِنَ الْجِنِّ. قَالَ: فَقُلْتُ يَأْتُونَكَ؟ قَالَ: نَعَمْ يَأْتُونَّا يَسْأَلُونَا عَنْ مَعَالِمِ دِينِهِمْ وَ حَلَالِهِمْ وَ حَرَامِهِمْ.

Some of our companions narrated from our people, who have narrated from Muhammad ibn `Ali from Yahya ibn Musawir from Sa`d al-Askaf who said the following: "On one of my meeting with Abu Ja`far (peace be upon him) when I went to .see him, he asked me to wait

I waited until the sun became very hot on me, thus I tried to follow the shadow to stay away from the sun. Not very long after, a group of people that looked like locusts dressed in large gowns and were very pale and slim due to extensive worshipping, .came out from where the Imam was

Their beautiful sight made me forget my troubles. When I went in the presence of the '.Imam (peace be upon him) he said, 'I am afraid I caused you hardships

I said, 'Yes, it was difficult but by Allah, I forgot everything when I saw them. A group of people passed by the like

of whose beauty I had not seen before. They looked like locusts that were pale and '.slim due to worshipping a great deal

The Imam (peace be upon him) said, 'O Sa`d, did you see them?' I said, 'Yes, I saw them.' The Imam (peace be upon him) said, 'They are your brethren from among the '.Jinn

The narrator said, 'I asked the Imam (peace be upon him), 'Do they come to you?' He said, 'Yes, they come to us for religious instructions and to learn the lawful and "'.unlawful matters from us

Hadith ٢

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ جَبَلٍ عَنْ أَبِی عَبْدِ اللَّهِ (عَلَيْهِ السَّلاَمُ) قَالَ: كُنَّا بِبَابِهِ فَخَرَجَ عَلَيْنا قَوْمٌ أَشْباهُ الزُّطِّ عَلَيْهِمْ أُزُرٌ وَ أَكْسِيَهٌ فَسَأَلْنا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلاَمُ) عَنْهُمْ فَقَالَ: هَؤُلاَءِ إِخْوَانُكُمْ مِنَ الْجِنِّ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from `Ali ibn Hisan from Ibrahim` :ibn Isma'il from Ibn Jabal, who has said the following

On one occasion we were in front of the door of the house of Abu `Abdillah (peace be" upon him) when a group of people who looked like Indian gypsies came out wearing loin cloths to cover their bodies. We asked Abu `Abdillah (peace be upon him) about "'.them and he said, 'They were your brethren from among the Jinn

Hadith ٣

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكَوفِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحابِنا عَنْ سَعْدٍ الإِسْكافِ قالَ: أَتَيْتُ أَبا جَعْفَرٍ (عَلَيْهِ

السَّلاٌمُ) أَرِيدُ الإِذْنَ عَلَيْهِ فَإِذًا رِحالُ إِبِلٍ عَلَى الْبابِ مَصْفُوفَةٌ وَ إِذًا الأَصْواتُ قَدِ ارْتَفَعَتْ ثُمَّ خَرَجَ قَوْمٌ مُعْتَمِّينَ بِالْعَمَّائِمِ يُشْبِهُونَ الزُّطَّ. قالَ فَدَخَلْتُ عَلَى أَبِى جَعْفَرٍ (عَلَيْهِ السَّلاٌمُ) فَقُلْتُ: جُعِلْتُ فِداكَ أَبْطَأَ إِذْنُكَ عَلَيَّ الْيَوْمَ وَ رَأَيْتُ قَوْماً خَرَجُوا عَلَيَّ مُعْتَمِّينَ بِالْعَمَّائِمِ فَأَنْكَرْتُهُمْ؟ فَقَالَ: أَ وَتَدْرِى مَنْ أُولَٰئِكَ يا سَعْدُ؟ قَالَ: قُلْتُ لاٌ! قَالَ: أُولَٰئِكَ إِخْوَانُكُم مِنَ الْجِنِّ يَأْتُونا فَيَسْأَلُونا عَنْ حَلالِهِمْ وَ حَرامِهِمْ وَ مَعالِمِ دِينِهِمْ.

Ahmad ibn Idris and Muhammad ibn Yahya have narrated from al-Hasan ibn `Ali al-Kufi from Ibn al-Faddal from a certain person of our people from Sa`d al-Askaf, who :has said the following

One time I went to ask for permission to meet Abu Ja`far (peace be upon him). I" found saddles of camels lined up in front of the door and heard very loud noises. At this time, a group of people came out who were wearing turbans and looked like .those of the Indian gypsies

I asked Abu Ja`far (peace be upon him) about them saying, 'May Allah take my soul in the service of your cause. Today it took me a long time to receive permission to meet '.you. I saw a group of people coming out with turbans on that I did not recognize

He said, 'Do you know, O Sa`d, who they were?' I replied, 'No, I do not know.' The Imam (peace be upon him) said, 'They were your brethren in religion from among the Jinn. They come to us for religious instructions, to learn the lawful and

".unlawful matters and the principles of their religion'"

Hadith ۴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِى الْبِلادِ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ: أَوْصانِى أَبُو جَعْفَرٍ (عَلَيْهِ السَّلاَمُ) بِحوائِجَ لَهُ بِالْمَدِينَهِ فَخَرَجْتُ فَبَيْنا أَنا بَيْنَ فَجِّ الرَّوْحاءِ عَلَى راحِلَتِى إِذًا إِنْسانٌ يَلْوِى ثَوْبَهُ. قَالَ: فَمِلْتُ إِلَيْهِ وَ ظَنَنْتُ أَنَّهُ عَطْشانُ فَناوَلْتُهُ الإِداوَهَ. فَقالَ لِى: لا حاجَهَ لِى بِها وَ ناوَلَنِى كِتاباً طِينُهُ رَطْبٌ. قَالَ: فَلَمَّا نَظَرْتُ إِلَى الْخاتَمِ إِذا خاتَمُ أَبِى جَعْفَرٍ (عَلَيْهِ السَّلاَمُ) فَقُلْتُ: مَتَى عَهْدُكَ بِصاحِبِ الْكِتابِ؟ قالَ: السَّاعَهَ وَ إِذا فِى الْكِتَابِ أَشْيَاءُ يَأْمُرُنِى بِهَا ثُمَّ الْتَفَتُّ فَإِذا لَيْسَ عِنْدِى أَحَدٌ؟ قَالَ: ثُمَّ قَدِمَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلاَمُ) فَلَقِيتُهُ فَقُلْتُ: جُعِلْتُ فِدَاكَ رَجُلٌ أَتانِى بِكِتابِكَ وَ طِينُهُ رَطْبٌ؟ فَقالَ: يَا سَدِيرُ إِنَّ لَنا خَدَماً مِنَ الْجِنِّ فَإِذا أَرَدْنا السُّرْعَهَ بَعَثْناهُمْ. وَ فِى رِوايَهٍ أُخْرَى قالَ: إِنَّ لَنا أَتْباعاً مِنَ الْجِنِّ كَما أَنَّ لَنا أَتْباعاً مِنَ الإِنْسِ فَإِذا أَرَدْنا أَمْراً بَعَثْناهُمْ.

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ibrahim ibn :Abu'l Balad from Sadir al-Sayrafi, who has said the following

Abu Ja`far (peace be upon him) asked me to help him with a few things in Madina. I" left and when I reached Fajj al-Rawha` (name of a place) a man waved to me with his .clothes

The narrator said that I turned to him and I thought he was thirsty. I offered him a cup but he declined saying, 'I do not need it.' He gave me a letter whose ink was not .dry yet

,The narrator said that when I looked at it

it had the seal of Abu Ja`far (peace be upon him) on it. I asked him 'When were you in the presence of Abu Ja`far (peace be upon him)?' He said, 'Just now I was in his presence.' In the letter were a few things that he had commanded me to do. When I ".looked around there was no one with me

The narrator then said, 'After this, I went to meet Abu Ja`far (peace be upon him) and said, 'May Allah take my soul in the service of your cause. A man came to me with your letter, the ink of which had not yet dried up.' He said, 'O Sadir, we have servants from among the Jinn. When we need a thing to happen quickly, we send them to do "'.it

Hadith ۵

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَحْرَشٍ قَالَ حَدَّثَتْنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ: رَأَيْتُ الرِّضَا (عَلَيْهِ السَّلامُ) واقِفاً عَلَى بابِ بَيْتِ الْحَطَبِ وَ هُوَ يُناجِي وَ لَسْتُ أَرَى أَحَداً. فَقُلْتُ: يَا سَيِّدِي لِمَنْ تُناجِي؟ فَقالَ: هَذَا عَامِرٌ الزَّهْرائِيُّ أَتَانِي يَسْأَلُنِي وَ يَشْكُو إِلَيَّ. فَقُلْتُ: يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَ كَلامَهُ. فَقالَ: لِي إِنَّكِ إِنْ سَمِعْتِ بِهِ حُمِمْتِ سَنَةً. فَقُلْتُ: يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَهُ. فَقَالَ لِيَ: اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّفِيرِ وَ رَكِبَتْنِيَ الْحُمَّى فَحُمِمْتُ سَنَةً.

Ali ibn Muhammad and Muhammad ibn al-Hasan have narrated from Sahl ibn Ziyad,' from the person who he mentioned from Muhammad ibn Jahrash who has said that Hakima, daughter of Musa has said the

following:

"Once, I saw ar-Rida (peace be upon him) standing at the door of the firewood room whispering, but I could not see anyone else around him. I asked him, 'My master, who are you talking to?' He said, 'This is 'Amir al-Zahra`i. He has come to ask a few questions and he has certain complaints.'

I then asked, 'My master, I would like to hear his voice.' He said, 'If you hear his voice, then you will have a fever for one year.' I said, 'My master, I would (still) like to hear him.' He said, 'All right then listen.' I listened and I heard something like a whistle. I then felt feverish for one entire year."

Hadith ۶

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَلَى الْمِنْبَرِ إِذْ أَقْبَلَ ثُعْبَانٌ مِنْ نَاحِيَةِ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَهَمَّ النَّاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنْ كُفُّوا فَكَفُّوا وَ أَقْبَلَ الثُّعْبَانُ يَنْسَابُ حَتَّى انْتَهَى إِلَى الْمِنْبَرِ فَتَطَاوَلَ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَأَشَارَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَيْهِ أَنْ يَقِفَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ. وَ لَمَّا فَرَغَ مِنْ خُطْبَتِهِ أَقْبَلَ عَلَيْهِ فَقَالَ: مَنْ أَنْتَ؟ فَقَالَ: عَمْرُو بْنُ عُثْمَانَ خَلِيفَتُكَ عَلَى الْجِنِّ. وَ إِنَّ أَبِي مَاتَ وَ أَوْصَانِي أَنْ آتِيَكَ فَأَسْتَطْلِعَ رَأْيَكَ وَ قَدْ أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَأْمُرُنِي بِهِ وَ مَا تَرَى؟ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ

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(عَلَيْهِ السَّلاَمُ): أَوصِيکَ بِتَقْوَى اللَّهِ وَ أَنْ تَنْصَرِفَ فَتَقُومَ مَقامَ أَبِيکَ فِی الْجِنِّ فَإِنَّکَ خَلِيفَتِی عَلَيْهِمْ. قَالَ: فَوَدَّعَ عَمْرٌو أَمِيرَ الْمُؤْمِنِينَ وَ انْصَرَفَ فَهُوَ خَلِيفَتُهُ عَلَى الْجِنِّ. فَقُلْتُ لَهُ: جُعِلْتُ فِداکَ فَيَأْتِيکَ عَمْرٌو وَ ذَاکَ الْواجِبُ عَلَيْهِ؟ قَالَ: نَعَمْ.

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hasan from Ibrahim ibn Hashim from `Amr ibn `Uthman from Ibrahim ibn Ayyub from `Amr ibn Shimr from Jabir from Abu Ja`far (peace be upon him), who had :said the following

Once when Amir al-Mu'minin `Ali (peace be upon him) was on the pulpit, a serpent“ entered from one of the doors of the Masjid. The people wanted to kill the serpent however, Amir al-Mu'minin (peace be upon him) asked them to leave the snake alone .and thus they left him

The serpent began to crawl towards the pulpit. He stretched out and saluted Amir al-Mu'minin (peace be upon him). The Imam (peace be upon him) made a gesture to him to wait until the sermon was completed. When the sermon was finished, Imam `Ali '?came to the snake and said, 'Who are you

He said, 'I am `Amr ibn `Uthman, your deputy among the Jinns. My father has died and in his will, he has asked me to come to you and find out your instructions and that '?is why I am here. What do you command me and instruct me to do

Amir al-Mu'minin (peace be upon him) said, 'I ask you to be pious before Allah and

go back and act as the successor of your father among the Jinn. I appoint you as my '.deputy over them

The narrator said that `Amr then bid farewell to Amir al-Mu'minin `Ali (peace be upon him) and left as his deputy over the Jinn. I asked the Imam (peace be upon him), 'May Allah take my soul in the service of your cause, does `Amr fulfill the obligation upon ".'him?' He said, 'Yes, he does so

Hadith ۷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صالِحِ بْنِ أَبِی حَمَّادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَهَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ النُّعْمانِ بْنِ بَشِيرٍ قالَ کُنْتُ مُزامِلًا لِجابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ فَلَمَّا أَنْ کُنَّا بِالْمَدِينَهِ دَخَلَ عَلَی أَبِی جَعْفَرٍ (عَلَيهِ السَّلامُ) فَوَدَّعَهُ وَ خَرَجَ مِنْ عِنْدِهِ وَ هُوَ مَسْرُورٌ حَتَّی وَرَدْنا الأُخَيْرِجَهَ أَوَّلَ مَنْزِلٍ نَعْدِلُ مِنْ فَيْدَ إِلَی الْمَدِينَهِ يَوْمَ جُمُعَهٍ فَصَلَّيْنَا الزَّوَّالَ فَلَمَّا نَهَضَ بِنا الْبَعِيرُ إِذا أَنا بِرَجُلٍ طُوالٍ آدَمَ مَعَهُ کِتابٌ فَناوَلَهُ جابِراً فَتَناوَلَهُ فَقَبَّلَهُ وَ وَضَعَهُ عَلَی عَيْنَيْهِ وَ إِذا هُوَ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ إِلَی جابِرِ بْنِ يَزِيدَ وَ عَلَيْهِ طِينٌ أَسْوَدُ رَطْبٌ فَقالَ لَهُ: مَتَی عَهْدُکَ بِسَيِّدِی؟ فَقالَ: السّاعَهَ. فَقالَ لَهُ: قَبْلَ الصَّلاهِ أَوْ بَعْدَ الصَّلاهِ؟ فَقالَ: بَعْدَ الصَّلاهِ. فَفَکَّ الْخاتَمَ وَ أَقْبَلَ يَقْرَؤُهُ وَ يَقْبِضُ وَجْهَهُ حَتَّی أَتَی عَلَی آخِرِهِ ثُمَّ أَمْسَکَ الْکِتابَ فَمَا رَأَيْتُهُ ضاحِکاً وَ لا مَسْرُوراً حَتَّی وافَی الْکُوفَهَ فَلَمَّا وافَيْنا الْکُوفَهَ لَيْلاً بِتُّ لَيْلَتِی فَلَمَّا أَصْبَحْتُ أَتَيْتُهُ إِعْظَاماً لَهُ فَوَجَدْتُهُ قَدْ خَرَجَ عَلَيَّ وَ فِی عُنُقِهِ کِعابٌ قَدْ عَلَّقَهَا وَ قَدْ رَکِبَ قَصَبَهً وَ هُوَ يَقُولُ أَجِدُ مَنْصُورَ بْنَ جُمْهُورٍ أَمِيراً غَيْرَ مَأْمُورٍ وَ أَبْياتاً مِنْ نَحْوِ هذَا

فَنَظَرَ فِی وَجْهِی وَ نَظَرْتُ فِی وَجْهِهِ فَلَمْ یَقُلْ لِی شَیْئاً وَ لَمْ أَقُلْ لَهُ وَ أَقْبَلْتُ أَبْکِی لِمَا رَأَیْتُهُ وَ اجْتَمَعَ عَلَیَّ وَ عَلَیْهِ الصِّبْیَانُ وَ النَّاسُ وَ جَاءَ حَتَّی دَخَلَ الرَّحَبَهَ وَ أَقْبَلَ یَدُورُ مَعَ الصِّبْیَانِ وَ النَّاسُ یَقُولُونَ جُنَّ جَابِرُ بْنُ یَزِیدَ جُنَّ فَوَ اللَّهِ مَا مَضَتِ الْأَیَّامُ حَتَّی وَرَدَ کِتَابُ هِشَامِ بْنِ عَبْدِ الْمَلِکِ إِلَی وَالِیهِ أَنِ انْظُرْ رَجُلًا یُقَالُ لَهُ جَابِرُ بْنُ یَزِیدَ الْجُعْفِیُّ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ إِلَیَّ بِرَأْسِهِ فَالْتَفَتَ إِلَی جُلَسَائِهِ فَقَالَ لَهُمْ: مَنْ جَابِرُ بْنُ یَزِیدَ الْجُعْفِیُّ؟ قَالُوا: أَصْلَحَکَ اللَّهُ کَانَ رَجُلًا لَهُ عِلْمٌ وَ فَضْلٌ وَ حَدِیثٌ وَ حَجَّ فَجُنَّ وَ هُوَ ذَا فِی الرَّحَبَهِ مَعَ الصِّبْیَانِ عَلَی الْقَصَبِ یَلْعَبُ مَعَهُمْ. قَالَ: فَأَشْرَفَ عَلَیْهِ فَإِذَا هُوَ مَعَ الصِّبْیَانِ یَلْعَبُ عَلَی الْقَصَبِ. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِی عَافَانِی مِنْ قَتْلِهِ. قَالَ: وَ لَمْ تَمْضِ الْأَیَّامُ حَتَّی دَخَلَ مَنْصُورُ بْنُ جُمْهُورٍ الْکُوفَهَ وَ صَنَعَ مَا کَانَ یَقُولُ جَابِرٌ.

Ali ibn Muhammad has narrated from Salih ibn Abu Hammad from Muhammad ibn` `Urma from Ahmad ibn al-Nadr from al-Nu`man ibn Bashir, who said the following:

Once, I was accompanying Jabir ibn Yazid al-Ju`fi on a journey. We reached the city" of Madina upon which, he went to meet Abu Ja`far (peace be upon him). (After the meeting) he said farewell to the Imam and came out very happy until we arrived to al-`Ukhayraja, the first length of the journey from Fayd to Madinah.

It was a Friday and we said our prayers at noon and when the camel rose to leave, I saw a tall, brownish

man with a letter. He gave it to Jabir, who kissed it and placed it over his eyes. It was from Muhammad ibn `Ali al-Baqir (peace be upon them) addressed to Jabir ibn Yazid .whose black ink was still wet

He asked the tall man, 'When were you in the presence of my master?' He said, 'Just now.' He asked, 'Were you in his presence before or after the prayer?' He said, 'I was there after the prayer.' He then opened the seal and began to read the letter and his face began to look strained until he read it to the end. He held the letter and I did not .see him laughing or happy until we arrived in Kufah

I spent my night in Kufah and then in the morning, I went to see Jabir out of respect and I found him coming out to meet me with a large ring made of anklebones around his neck riding on a twig of reeds saying: 'I see Mansur ibn Jumhur, a ruler - but no .one obeys him' and other such rhymes

He looked at me and I looked at him, and he did not say anything to me and I did not say anything to him. I began to weep when I saw him. The children and people gathered around us. He came to ar-Rahba and would go in circles with the children, '.and people started to say, 'Jabir has gone mad, Jabir has gone insane

,By Allah

only a few days passed that a letter from Hisham ibn `Abd al-Malik came to the governor to look for a man called Jabir ibn Yazid al-Ju`fi. It said, 'Kill him and send his '.head to me

The governor turned to the people in his court and asked, 'Who is this Jabir ibn Yazid al-Ju`fi?' They replied, 'May Allah grant well being to the governor. Jabir was a man .of knowledge, excellence, hadith and Hajj but now he has become insane

He is there with the children riding on a twig of reeds. He plays with them.' He went to see him and found him playing with the children while riding a twig of reeds. He said, 'Thanks be to Allah for saving me from having to kill him.' The narrator said that within a few days Mansur ibn Jumhur entered Kufah and did to Jabir what he had ".(ordered his commander to perform (kill Jabir

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

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replacing useful contents with useless ones in the cellphones, tablets and computers-

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-avoiding parallel working

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-mentioning the sources

.It's obvious that all the responsibilities are due to the author

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-Launching the website with this address: www.ghaemiyeh.com

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-Launching the system of answering religious, ethical and doctrinal questions

-Designing systems of accounting, media and mobile, automatic and handy systems, web kiosks

-Holding virtual educational courses for the public

-Holding virtual teacher-training courses

-Producing thousands of research software in three languages (Persian, Arabic and English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable friends who contributed their help and data to us to reach the holy goal we follow.

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